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MR. WHISTON'S
SUPPLEMENT
TO THE
Literal Accomplishment
OF
Scripture Prophecies.

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THE HISTORY OF THE

MR. WHISTON'S

SUPPLEMENT

TO THE

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OF

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Scripture Prophecies.

CONTAINING
OBSERVATIONS ON Dr. CLARKE'S
and Bishop CHANDLER'S late Discourses
of the Prophecies of the Old Testament.

With Four DISSERTATIONS:

- I. Upon *Isaiab's* Prophecy concerning a Son to be born of a Virgin.
- II. Upon *Daniel's* LXX Weeks.
- III. Upon the IVth Eclogue of VIRGIL, as compar'd with the *Sibylline* Oracles.
- IV. Upon the Curses denounc'd against CAIN and LAMECH before the Flood; proving that the *Africans* and *Indians* are their Posterity.

By **WILLIAM WHISTON**, M. A.
Sometime Professor of the Mathematicks in the Univerſity
of CAMBRIDGE.

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With Four Dissertations:

- I. Upon Isaiah's Prophecy concerning a Son to be born of a Virgin.
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- IV. Upon the Curses denounc'd against CAN and LAMBECH before the Flood; proving that the Africans and Indians are their Posterity.

By WILLIAM WHISTON, M.A.
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LONDON: Printed for J. SEAR in West-Street. W. and
J. GARRICK near St. Paul's Church, and T. LONGMAN
in Pall-Mall near St. James's Church.



OBSERVATIONS

ON

Dr. CLARKE's and B^r CHANDLER's
late Discourses of the *Prophecies*
of the *Old Testament*.

SINCE the Publication of my *Literal Accomplishment of Scripture Prophecies*; which I intended as a full Answer to the *Grounds and Reasons of the Christian Religion*: wherein I produc'd about 150 Predictions out of the Old Testament, and 50 of the New, in Two Columns; the one containing the *Predictions* themselves; and the other *Completions*. I had also explain'd a great Number of the Scripture Prophecies long before, in my *Discourse on the Revelation of St. John*; and in my *Lectures*, of Mr. Boyle's Foundation, concerning the *Accomplishment of Scripture Prophecies*: Both which contain'd near One Hundred more Predictions, with *Completions*; and which I lately Review'd and rectified at the end of my *Literal Accomplishment of Scripture Prophecies*: All these Predictions, near in Number, I have shewn to have been clearly directly fulfill'd, in their proper Seasons: I mean without including those few, very few Predictions, where either the Errors of our Copies, or the Mistakes in our Histories, or the like Difficulties, hitherto prevented our authentick Determination

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tion about them: And all this without the least Recourse to any double Sense or Notion whatsoever. And that, as I verily believe, to the undeniable Vindication and Confirmation of the certain Truth of the Old and New Testament, and of the Jewish and Christian Revelations therein contain'd; and without the least Pretence of any Reply, either from the Author of the *Grounds and Reasons*, or from any other. I also did farther shew, in the *Essay towards Restoring the True Text of the Old Testament*, and in the *Literal Accomplishment of Scripture Prophecies*, that if we have Recourse to the genuine Copies of the Old Testament, where they are still preserv'd such as the *Samaritan Pentateuch*, and the *Roman Psalter*; with the truly ancient Citations made thence in the first, and former Part of the Second Century of Christianity; those very few Prophecies, which have a great while seem'd to require a double Interpretation, are found to have been literally and singly quoted, and as literally and singly fulfill'd also: without Recourse to any such double Sense or Notion. Since the Publication of those Books, I say, first the Learned Dr. *Clarke*, and then the Right Reverend and Learned Bishop *Chandler*, have thought fit, to in a somewhat different Manner, still to espouse that to me strange Notion, of double Senses of several Prophecies: As not supposing themselves able to give a tolerable Answer to certain Difficulties in the Citations made out of the Old Testament in the New without it. And sorry, very sorry am I, if the Cause of Christianity cannot be supported without such an Hypothesis; aukward and enthusiastick in itself; and never met with in the entire Old Testament, in the *Apocrypha*, in *Philo*, in *Josephus*, in the New Testament, in the Apostolical Fathers; nor, that I can yet learn, in any one Jewish or Christian Writer, for more than Three Centuries of the Church; even when Allegorical and Doubtful Senses of *Moses's Law*, and of the Histories of the Old Testament, were so current in the Writings of those Ages. This double Interpretation was chiefly occasion'd; as is very plain, about the end of the Fourth Century, by *Jerom*; who learned Hebrew of the Jews of his Time; and was, at length, by the possess'd, though possess'd with difficulty, of the Sincerity of their present Hebrew Copies of the

Testament, and that, in Effect, in Opposition to those Copies which the ancient Septuagint Interpreters had followed, above Six Hundred Years before: Whose Version was, 'till *Jerom's* Days, ever and alone used by the whole *Greek* and *Latin* Christian Churches throughout the World; and whose Version, though the most solemn and authentick that was ever made of any Book whatsoever, was by *Jerom's* new Version from his *Hebrew*, set aside. This Modern *Hebrew*, however, the Church of Rome has ever embrac'd; and the Protestant Churches have received from her, without Opposition: Though it now certainly appears to have been in many Places corrupted by the *Jews*, in the end of the First, or beginning of the Second Century; I have, I verily think, undeniably demonstrated, in my *Essay towards Restoring the True Text of the Old Testament*. So that the present *Christian Churches*, they deserve that Name, have, since the Days of *Jerom*, directly chosen that Copy of the Old Testament, which was the most corrupted by the *Jews*, and is the least favourable to the Christian Religion, above all others whatsoever, for their unerring Standard: And have named it the *Hebrew Verity*; in opposition to those others made Use of by the Septuagint Interpreters, by the *Samaritans*, by *Idol*, by *Josephus*, by Christ and his Apostles, and by the most ancient Writers of the Christian Church; and this against vastly superior Evidence, that those others have much better preserved the real *Verity* of the Original *Hebrew*, as it is ever extant till the Second Century of the Gospel. This Conduct seems to me not a little *Antichristian*; and *Jerom*, by being the grand Instrument of this and other Corruptions, seems to me to have been a principal Introducer of *Antichristianism* into the Church. Yet was not the double Sense of Prophecies, that I know of, reduc'd into a regular Scheme, 'till the Days of *Grotius*: In whose Comment on *Matth. i. 22.* we meet with it largely explained and insisted on. And this is evidently, for the Main, that very Scheme which we meet with in *Clarke's* and *Bishop Chandler's* Papers before

as for my self, I have many Years been of a different Opinion in this Matter. And so long

ago as *A. D.* 1707, I laid down the *single* Sense of all Predictions, as the main Foundation of *Boyle's Lectures*, concerning the *Accomplishment of Scripture Prophecies*. Chusing rather to leave the entire Solution of a very few Predictions to further Enquiries, than to advance an otherwise groundless and precarious Hypothesis on that Account. which farther Enquiries I found still more and more that there was no manner of Occasion for any such Hypothesis of double Senses in the Prophecies of the Old Testament. That Notion, plainly tending to weaken the Force of a vast Number of our Prophecies, literally deliver'd, and as literally fulfilled to the apparent Scandal of the *Jews*, and other Infidels; and to the great Reproach of Christians. Which Scandal and Reproach I take to be, on this Hypothesis perfectly unavoidable. *That which is thus crooked in Nature, cannot by any Palliation be made strait.* Nor would such Learned and Judicious Persons as now embrace it, be ever, I believe, brought to justify such strange Interpretations as we here sometimes give us, were it not from their general Inclination to support the modern *Masorete* Copies of the Old Testament; even against all the other much better Copies whatsoever: Or perhaps at present from a secret Dread also which they have, of the certain Consequences very disagreeable to the present Churches; (though very agreeable to Primitive Christianity;) that will follow, in Case this Fallacy of the Corruption of the Old Testament by the Jews be thoroughly admitted. *See Essay on y. 0. 7. page 10.*

I must indeed my self, freely own, that though I have, I think, first of all given Light to those Predictions which have been hitherto supposed unaccountable without such double Senses, by pointing out at the particular Omissions, Dislocations, or Alterations made by the *Jews* in several of those Texts of the Old Testament, whose present Sense requires this double Sense; yet was not this my Observation of a single Sense of Prophecies, the Product of my own Thoughts originally; but was first intimated first to me, when I was Young, and then in the common Opinion, by a very Great Man, who had very exactly studied the Sacred Writings, who, among some other very valuable Hints he gave me, that have been of great Use to me in this

[*54 Isaac Newton*]

dies since that Time, made this very just Obser-
 vation, "That the Christian Commentators had
 hurt the Christian Religion, by ascribing the se-
 veral Prophecies of the Old Testament to Per-
 sons living under that Dispensation; which pro-
 perly and truly belong'd to none but to the Mes-
 siah himself." Which Observation was to me, so
 as I can now remember, the first proper Occa-
 sion of my Enquiries of this Nature, and of the
 most satisfactory Consequences of those Enquiries
 afterward. And I verily believe, that till the learn-
 ing of the Christians imitate the learned Philosophers and
 Astronomers of the present Age; who have almost
 entirely left off Hypotheses and Metaphysics, for
 Experiments and Mathematicks; I mean till they
 are content to take all Things, that naturally depend
 upon, from real Facts, and original Records;
 without the Biass of Hypothesis, or Party, or In-
 fluence; 'till then I say I verily believe that Dis-
 sentiments and Doubts, Scepticism and Infidelity will in-
 crease upon us, notwithstanding all our Endeavours
 to the contrary. The Body of even the Impartial
 Men of Mankind are willing to think their own
 Systems as good as those of others, that are but
 Men like themselves: But if they be once satisfied
 of the Interposition of God himself, for their Direc-
 tion, by such undeniable Evidence, as are a Multi-
 tude of clear and ancient *Prophecies*, plainly and *liten-
 ly accomplish'd*; and a Multitude of wonderful and
 striking *Miracles* undeniably wrought; and both as
 perfect Confirmations of the *Jewish* and Christian
 Revelations; they will generally give Attendance to
 that which is with such sacred Authority proposed to
 them. Nor do I find that Mankind are usually in-
 clin'd to change their Opinions by any Thing so
 much, as by Matters of Fact and Experiment;
 nor appealing to their own Senses now; or
 the faithful Histories of such Facts and Experi-
 ments that appealed to the Senses of former Ages.
 And if once the Learned come to be as wise in Re-
 ligious Matters, as they are now generally become in
 those that are Philosophical, and Medical, and Juri-
 dical; if they will imitate the Royal Society, the
 College of Physicians, or the Judges in Courts of
 Justice; (which last I take to be the most satisfacto-
 ry Determiners of Right and Wrong, the most im-

impartial and successful *Judges of Controversies* now in the World:) If they will lay no other preliminaries down but our natural Notions, or concurrent Sentiments of sober Persons in all Ages and Countries; which we justly call the *Law or Religion of Nature*: [which *Law or Religion of Nature* we have had, I think, very lately much better treated by Mr. *Wollaston*, in a wonderful Book under that Title, than ever any Age before us.] Which *Law or Religion of Nature*, all Governments ought only, and ought thoroughly to enforce by the Sanctions of Rewards and Punishments in the World; as being the Foundation of all their Authorities; and the Support thereof the very Reason of their Institution. To which no peculiar Fancies of particular Men or Parties whatsoever ought to be opposed; because it is no other than the Voice of the Author of Nature himself, speaking by the common Use of human Faculties, as they are everywhere and always derived from him, without Distortion or Perversion whatsoever.] And if we will then proceed in their Enquiries about Religion, by real Evidence and ancient Records, we will verily believe, and that upon much Examination and Experience of my own, that the Variety of Opinions about those Matters now in the World will gradually diminish; the Objections against the Bible will greatly wear off; and genuine Christianity without either *Priestcraft* or *Laycraft*, will more and more take Place among Mankind; till at length the *Kingdoms of this World become the Kingdoms of our Lord, and of his Christ*.

Apoc. xi. 15.

BUT to leave this Subject, which may look like a Digression, I cannot but profess here, that it grieves me sorely when I read such an otherwise excellent Discourse as Dr. *Clarke's*; and such an otherwise very learned and very judicious Book as *Bishop Chandler's*; to observe their weak Pretences and dangerous Notions; their cautious Expressions, doubtful Assertions; the apparent Puzzle and Confusion they are both in, when they come to the Matter of *double Senses of Scripture Prophecies*; without being able to produce any one truly and clear Testimony whatsoever, for such their Interpretations.

Dr. Clarke is so fearful in this Matter, that he never asserts that there is one single Prophecy has properly *Two Senses*: Yet dares he hardly affirm, that there is one single Prophecy but *may* have more Senses than one. He is very suspicious that his Hypothesis will be thought very like to *Superstition*; and several times intimates that Suspicion to his Readers. And, without attempting once to prove his first Sense, or that suppos'd to belong to the Second Sense also. Of his Texts he usually takes for granted; and instead of any sort of Demonstration; which in such a strange and remote way of Reasoning would have been but proper; he always pleads, that a *reasonable Man* would allow the Second Sense also. Of his Texts he usually says, *They may possibly, and very reasonably be supposed to mean so.—No reasonable Man can doubt of this Sense.—As may reasonably be gathered.—Could a Man possibly entertain the least Doubt but so it is? Who can possibly doubt but it is so?* All which Expressions I fear must here supply the Place of positive Evidence. Yet, to do the Doctor Justice, he drops these Expressions, as if he would not insist on the *double Meaning* of the Holy Spirit himself in the Prophecies; which alone is what I contend for: But that the Prophets or Penmen themselves did think they had that Meaning, which our Interpreters ascribe to them, as the literal Sense; although the Holy Spirit might only intend that other, which the Writers of the New Testament understood them. This Notion, though it be no more than an Hypothesis, yet may perhaps be true; at least in some Instances: Since 'tis evident, and is shewn by me elsewhere, that the Prophets did not understand the distinct Meaning of their own Predictions. If the Doctor had said no more than that he had not gone beyond the Bounds of good Common Sense: Whereas I fear his Notion, if taken as it now stands, can never be reconciled to.

For our excellent Defender of Christianity, Mr. Chandler, though his Lordship does in Words shew the double Sense of *some few* Prophecies, yet it plainly but of *some few*. Whereas Dr. Clarke hardly excepts any one, that he mentions, somewhat of a double Sense. The Bishop also

P. 6. 33. 36.
38. 39.

P. 22. 25. 26.

P. 24. 25. 26.

Boyle's Lett.
p. 78. 79. 80.

P. 21.

also seems to me ever to insist on the *Second Sense* the *real* one; and, not concerning himself directed with the *First*, but supposing the Reader will be *that* granted, he sets himself to prove the *Second Sense*, which I contend to be the *only true Sense* or that which belongs to the Messiah, both from the Texts themselves, and from the *Jewish Interpretations*. And when I consider his Lordship's Words concerning *Grotius*; "Even the learned *Grotius*" "says he, so willing and so capable as he appears" "be at other times to invent double Meanings" "yields up this Prophecy, *Mal. iii. 1.* to Christ" "as concerning him only, and no other Person," have, I think, no Reason to suppose, that I can do an ungrateful Work to his Lordship, by insisting and proving, that not only that Prophecy in *Malachi* but all the rest also, applied to Christ in the *Four Gospels*, and *Acts of the Apostles*, have no double Meaning at all; but *concern him only, and no other Person*.

In order then to bring this Matter, as well as some others, in which the Holy Scriptures, and common Christianity are deeply concern'd; and which neither *Dr. Clarke*, nor *Bishop Chandler* (without Offence be it spoken) seem to me to have done them entire Justice, to a fair Trial, I shall do as I did before in the Case of the *Antiquity of Grounds and Reasons*: And on the Behalf of the Sacred Writings, and our Holy Religion; nay, on the Behalf of common Truth and common Justice, I shall desire that downright Evidence may be produced for the following Assertions, taken out of *Dr. Clarke's* and *Bishop Chandler's* Treatises, and before us: Which at present is entirely wanting. And by *downright Evidence*, I mean none but *positive Testimonies of genuine Antiquity*. For such is the Nature of every one of these Assertions, that they are not to be determined by Modern Schemes and Hypotheses, but by direct Facts, and ancient Records only. And I faithfully promise them that upon the Appearance of such real Evidence, I will carefully consider it, and determine my Judgment on that Side of each Question, on which *Momentum* shall appear to me to *Preponderate*.

A List of Suppositions or Assertions in the late Books of Dr. Clarke, and Bishop Chandler, concerning the Accomplishment of Scripture Prophecies of the Old Testament, which are not therein supported by any real or authentick Evidence; for which some such Evidence is expected to be produced.

In Dr. CLARKE:



“In the Books of Scripture there
“is — a predicted Series for
“the future, for several Thou-
“sands of Years.”

P. 8.

P. 18.

Dan. xii. 7.

v. 11, 12.
viii. 14.

This seems to me a very strange Assertion! The Doctor, by allowing always a Day for a Year, allows the longest but Three of all the Prophecies Numbers in the whole Bible, to be no more than 1260 Years; the longest but Two to be no more than 1290; the longest but one no more than 135; and the longest of all no more than 2300 Years. And this last and longest Number, if it be taken, as it has been commonly by our best Expositors hitherto, according to the natural Sense of the Words, where there is no particular different Epocha assign'd, from the Delivery of the Prophecy itself, ends either 1716, 1731, 1749, or 1764, according as we take that Date from the Third of Daniel, with our Copies; or from the First of the same Book, with the Copies of Josephus; and according as we take the Years to be Chaldean or Julian of 365 $\frac{1}{4}$ Days: The lowest of these Periods is but Forty Years hence. Nay, if we

we should, without any direct Ground in the Text date this Number from the latest Time possible; mean from the Destruction of *Jerusalem* by *Tiberius* *Vespasian*, A. D. 70. it can reach no farther than A. D. 2370, which is but 645 Years future at this Day. For I do not suppose the Millennium to be here included.

P. 18.

(4.) " From the going forth of the Commandment to restore and to build *Jerusalem*, unto the Messiah, the Prince, shall be Seven Weeks of Years, or Forty Nine Years.

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This seems to me a strange Assertion. For if this Commandment be that in the Seventh Year of *Artaxerxes Longimanus*, as the Seventy Weeks in the Verse foregoing, are Dated by the Doctor presently; they end in the 15th Year of *Darius Nothus*: when there is no Pretence of the Appearance of any Messiah. And if we date them, as the Doctor dates the Sixty Two Weeks that follow in the same Verse, from the 28th of the same *Artaxerxes*, they end in the 17th of *Artaxerxes Mnemon*; when there is no more Pretence of the Appearance of any Messiah than before. And to suppose that these Seven Weeks are to be hereafter dated from the going forth of some future Commandment to rebuild *Jerusalem*, by some future King of Power not named; perhaps some 2000 Years hence; while the Seventy Weeks in the Verse before and the Sixty Two Weeks in the same Verse, are dated from the 7th and 28th of *Artaxerxes Longimanus*, above 2000 Years ago, without the least Show of any such difference of Dates in the Prophecy itself; such a Scheme as this, seems to me to take away all Foundations of just and sober Reasoning from all such Prophetick Numbers whatsoever.

Passim.

(5.) " Many Prophecies seem to be indirect; to have more than one Sense; as belonging partly to smaller Events, under the Old Testament; and partly to a greater under the New."

This double Sense of the Prophecies of the Old Testament, has been confuted by me long ago, in my *Boyle's Lectures*, Page 13—30, and Page 43—44. And I have never yet met with any real Evidence for such a double Sense of the Prophecies, either among *Jews* or *Christians*, till the Fourth Century. Nor is it, I think, other than a weak Hypothesis.

invented by the latter *Jews*, to distress the Christians; or by Christians to palliate over some omitted, disorder'd, or corrupted Texts, by which the *Jews* have wickedly put upon the Christians, in their modern Copies of the Old Testament. The most plausible Pretence for such an indirect Prophecy, as meaning one Thing in the Old Testament, and apply'd to another in the New that I know of, is that taken out of the Prophet *Jeremiah*, and recited by

St. Matthew: Then was fulfilled that which was *Jer. xxxi. 15.*
spoken by *Jeremy the Prophet* saying, In *Rama* [on *Matth. ii. 17,*
] was there a Voice heard; Lamentation, and 18.
weeping, and great Mourning. *Rachel* weeping for her

children, and would not be comforted, because they are not. This is by all, of late, suppos'd to belong, in the literal Sense, to the Lamentation of the Captives of the Two Tribes, that were gathered together at *Ramah*, and thence carried into *Babylonia*; and that

St. Matthew applies it, in a Secondary Sense, to the slaughter of the Infants at *Bethlehem* by *Herod*. But 'tis no way certain that this is any more than a

Boyle's Lett.
p. 55, 56.

poetical Description, which may be frequently verified or fulfill'd: Since 'tis no way certain that those captives were gathered together at *Ramah*: Since 'tis

certain that the Words *they are not*, usually signify the Death of the Persons concern'd; which was not

of the Captives in the Days of *Jeremiah*, but true of the Infants in the Days of *Herod*; since the Lamentation here mentioned by *Jeremiah*, though

as far as *Ramah*, or the mountainous Country of *Judah* and *Benjamin*, belonged only to the Place of *Rachel's* Burial, which was in the Coasts of *Beth-*

Gen. xxxv.
16—20.
xlvi. 7.
1 Sam. x. 2.

lehem, and Borders of *Benjamin*, no less than Twelve Miles from *Ramah*; Of any Mourning, in which Place, at the Captivity, we have not a Syllable in the Old Testament: And since this Place is by

St. Matthew, as well as *St. Matthew*, understood of the Infants, I conclude that we ought not to

Dialog. cum.
Tryph. p. 304.

produce a double Sense on so weak a Foundation. It has the common or first Sense any other ancient Support, but from the *Jewish Targum* it self; made probably on purpose in opposition to Christian-

ity. When I am once satisfy'd that a certain Picture was really and intentionally the Picture of several Persons, of different Ages; that when a Man swears in *animam alterius*, he partly takes

at *utroque* *Cyrus*, may as well be join'd to *Rachels* in her end v. 16. at y same time in only be applied to that first resurrection,

Since y re
turn of those chil
don that then
were not menti
on'd in y next re
ses, may as well
be that of y first
resurrection, as
joined to Rachels
at y same time

an Oath himself; or when one Man represents another in Espousals, he is *partly* espous'd himself also. I may be tempted to go into such a wild Scheme but not much sooner.

P. 24. (3.) " 'Tis suppos'd that *Isaiah* might understand the Prophecy of *Immanuel* to have belonged to Son of his own".

P. 45. This is the Hypothesis of the Author of *Groves and Reasons*, from several others; and here not deny'd by Dr. *Clarke*. Whereas the whole History even as it stands in our Bibles, evidently distinguishes *Immanuel*, the Son of a Virgin, from *Isaiah*, a Child of *Isaiah's*, then of some Age; *Mabershalal-habsbaz*, another Child of *Isaiah's*, born Nine Months afterwards; as I shall shew presently: And all this without the least Sign or Intimation of *Immanuel's* belonging to *Isaiah*, or to his Wife: So that this Hypothesis should not be put all. Whatever Difficulties our present disorder'd Copies occasion in this Place, there appears not the least Occasion in the whole Context for this Supposal.

P. 27. (4) " The Application of indirect Prophecies was never, by *Reasonable Men*, urg'd as being

P. 28. " self a Proof that Jesus was the True Messiah. — The Proof of the Truth of Christianity, does not stand on the Application of Prophecies. And so says *Grotius* also, in the beginning of his Comment on *Matth. i. 22.* concerning most of those Prophecies.

I venture here to conclude, that Dr. *Clarke* supposes, that at least Christ and his Apostles, if not the Primitive Fathers also, were *Reasonable Men*. And that they did most expressly and frequently apply all the Prophecies they thus quote, as real Proofs of the Truth of Christianity, is so plain and evident, from a great Number of Texts and Testimonies, that it would be endless to repeat them. I shall however add to those that I have already set down, at the beginning of my *Literal Account of Scripture Prophecies*, some more, that may contain'd in the Acts of the Apostles, for the Readers entire Satisfaction.

Acts. i. 15 — Peter said, Men and Brethren, this Scripture needs have been fulfilled, which the Holy Ghost spake by the Mouth of David, spake before, concerning

us: —For, it is written in the Book of *Psalms*,
his *Habitation* be desolate, and let no Man dwell
in: And his Office let another take. Where,
of these Men which have companied with us,
must one be ordained to be a Witness with us
his Resurrection.

Peter assured the *Israelites*, that the miraculous ii. 16—36.

of Tongues was that which was spoken of by
Prophet *Joel*: —*David* speaketh concerning
Christ: —Men and Brethren, Let me freely speak
to you of the Patriarch *David*, that he is both
dead and Buried, and his Sepulchre is with us unto
this Day: *Therefore* being a Prophet, and knowing
God had sworn with an Oath to him, that of
the Fruit of his Loins, according to the Flesh, he
should raise up Christ to sit on his Throne; he see-
ing this before, spake of the Resurrection of Christ.
Therefore let all the House of *Israel* know assured-
ly, that God hath made that same Jesus, whom ye
saw crucified, both Lord and Christ.

But those Things, which God before had shewed iii. 18—24.

by the Mouth of all his Prophets, he hath so
fulfilled: Repent ye *therefore*, &c.—whom the Hea-
vens must receive until the Time of the Restitution
of all Things, which God hath spoken by the Mouth
of all his Holy Prophets, since the World began.
Moses truly said unto the Fathers, &c.—yea, and
all the Prophets from *Samuel*, and those that follow
after, as many as have spoken, have likewise fore-
told of these Days, &c.

The Eunuch, sitting in his Chariot, read *Esaias* viii. 26—39.

Prophet: —*Philip* heard him read the Prophet
Isaiah: —Of whom speaketh the Prophet this, of
himself, or of some other Man? Then *Philip* open-
ed his Mouth, and began at the same Scripture,
and preached unto him Jesus. [Upon which the
Eunuch was convinc'd, (without the Demand of
any Miracle at all,) and baptized immediately.]

After the Reading of the Law, and the Prophets, xiii. 15—38,

Paul stood up, and said, —Because they knew not
the Law, nor yet the Voices of the Prophets,
which are read every Sabbath-day, they have fulfil-
led them, in condemning him.—The Promise
was made unto the Fathers, God hath fulfilled
the same unto us their Children; In that he hath
raised up Jesus again; As it is also written in the
Second

Second Psalm.—And as concerning that, he raised him up from the Dead, now no more to return to Corruption, he said on this Wise;—*wherefore* saith also in another Psalm:—Be it known unto *therefore*, Men and Brethren, that through this is preached unto you Forgiveness of Sins.

xvii. 2, 3.

Paul, as his manner was, went in unto the Jews and Three Sabbath-days *reasoned* with them on the Scriptures: *Opening* and *Alledging*, that Christ *must needs* have suffered, and risen again from the Dead; and that this Jesus whom I preach unto you is Christ.

v. 10, 11, 12.

At *Beræa*, *Paul* went into a Synagogue of Jews:—They received the Word with all Readiness of Mind; and searched the Scriptures daily, whether those Things were so: *Therefore* many of them believed.

xviii. 28.

Apollos mightily convinced the Jews, and publicly; *proving*, or *demonstrating* by the Scriptures, that Jesus was Christ.

I appeal here to common Sense, and common Reason, whether this Assertion, that *the Proof of Truth of Christianity does not stand on the Application of Prophecies*, can possibly be reconciled to the Testimonies. It rather appears to me, that the Argument from Prophecies fulfilled, was much insisted on to the Jews and Proselytes of Judaea than that of Miracles. Accordingly *Justin Martyr* in his Dialogue with *Trypho*, insists very little on Miracles, and very much upon the Prophecies of the Old Testament. And the Reason is plain, the Miracles being known and open Facts, distinctly set down in the Four Gospels, and not denied to be true, either by the unbelieving Jews, or the half Jews, the Ebionites, or by the old Hereticks, the Followers of *Simon Magus*; there was Occasion to insist so largely upon them: While Prophecies of the Old Testament being not in their own Nature so Visible, and so universally owned to belong to Jesus of Nazareth, as the Miracles, they did therefore require more Explication and Enforcement, than the Miracles did.

P. 27, 29, 30,
31, 32.

N. B. As to several Things that *Dr. Clarke* says about Types, and Typical Prophecies, and Typical Persons; as also about Allegories taken from Histories of the Old Testament, and the Justness of

ing from them, they would bear some Reflection. But because Bishop *Chandler* has so justly and judiciously stated most of these Matters in his Third Fifth Chapters, and Mr. *Lavington* the rest, two Sermons upon Types, I shall only refer the Reader thither for Satisfaction.

“ All who understand the *Hebrew* and *Syriac*. P. 35.
Languages well know, that the Phrases answering to these Expressions, *ὡς πληρωθήσεται*, that it be fulfilled, mean nothing more than, hereby verified, or so that hereby was verified, or the

this seems to me not so agreeable to common Sense and Reasoning, which is the same in all Languages; or to the direct Purport of the Apostles, alledging the Prophecies of the Old Testament: Where, as we have now seen, they in these Cases, still reasoned and argued from direct Instances, to direct Conclusions; and this from all Prophecies alledg'd by them out of the Old Testament, without Distinction; and not, as is pretended, by way of Type, or Parallel, or Allusion, second Sense only. Nor do we at all know, that Phrases they were in *Syriack*, which those in the *Greek* Testament answer to. I confess that I do not but think this common way of resolving Difficulties to be perfectly insincere, and ill founded. On the contrary, it appears plain to me, that if the main Body of the New Testament Citations out of the Prophecies, do not strictly and literally belong to the *Jews* Messiah, our Saviour and Apostles were greatly mistaken. For 'tis most evident that they did not only themselves strictly and literally thus Apply them; but that the unconquered *Jews* and Proselytes of that Age, knew how to deny that Application; and that the Prophecies, thus Apply'd, were greatly Incongruous to the Conviction and Conversion of Multitudes of both Sorts to Christianity. And I believe, that this Efficacy of the Prophecies, continued till the *Jews* set up *Barchochab*, their false Messiah: when by altering their *Hebrew* Copies first, thence their *Septuagint* Copies also in several of the Prophecies, they stopp'd the farther Progress of the Gospel among them, and puzzled the Christians for ever after: Which I have largely shewn to have

P. 41.

have been the true Case, in my *Essay on the Testament*, p. 200—271.

(6.) "The Seventy Weeks of *Daniel*, [as separated from the Seven, and the Sixty Weeks,] are dated from the Seventh Year of *Artaxerxes* [*Longimanus*] the King; and reach to the Death of Jesus Christ."

The Coincidence of Seven Weeks of Year of 490 Solar Years, from the 7th of *Artaxerxes Longimanus*, in *Ptolemy's Canon*, to the Death of Jesus Christ, *A. D.* 33, is true; and is in *Prideaux*, and commonly known by Chronology. Yet (1.) Is this Application of *Daniel's* Seventy Weeks, as here separate from the Date of the Seventy Weeks in the next Verse, wholly Groundless? There being in this Text no Date at all, but only bare Mention of Seventy Weeks: Which nobody may, at this Rate, date where they please, and so may bring them to end when they please. Besides, (2.) If we take these Seventy Weeks here put by themselves, where there is no assign'd, we ought rather, as in all like Cases, to date our Rise from the Delivery of the Prophecy in the First Year of *Darius the Mede*, *Ant. Christ.* 538, from whence 490 Years will end in 48, in which Year was fought the famous Battle of *Pharsalia*, between *Cæsar* and *Pompey*; and this Year no way fits any Part of this Prophecy. But farther, (3.) This Date, the 7th of *Artaxerxes* in our Copies of *Nehemiah*, was the 7th of *Artaxerxes* in *Josephus's* Copies. And this we shall prove to be the true Reading, even from our own Copies themselves; which makes the end of these Seventy Weeks to come Twenty-one Years before the Birth of Christ. Nay, (4.) If we follow our Copies of *Nehemiah*, and suppose *Extra* set to *Jerusalem* the 7th of *Artaxerxes*, yet this 7th of *Artaxerxes*, in the Canon, will not be the 7th of *Artaxerxes*, but several Years later, as we shall presently see, so that on all Accounts this Interpretation seems to me to be wholly precarious and unsatisfactory.

P. 42.

(7.) "The Sixty-two Weeks of Year 484 Years, belong to the Duration of the Streets of *Jerusalem*, that should be built, and of the Walls; but this in *troublesome Times*."

are to be dated from the 28th of *Artaxerxes* in *Josephus*; when the Walls were finished, and reach to the Birth of Christ.

(1.) Here is no Evidence that the Sixty-two Weeks are to be separated from the Seven Weeks immediately preceding. They rather require to be united, and to make up together Sixty-nine Weeks.

(2.) The *Street* and *Wall* of *Jerusalem* did not continue built from the 28th of *Artaxerxes*, till the Birth of Christ: but were in Part demolished by *Antiochus Epiphanes*; and again by *Pompey*; when they different Times took that City, during this Interval; as Dr. *Prideaux* will inform every Reader, from the Original Authors.

Prid. ad. An.
168. and 63.

(3.) The fixing the Conclusion of this Prophecy, concerning the Duration of the *Wall* or *Street* of *Jerusalem*, after they were rebuilt by *Nehemiah*, to the Birth of Christ, is wholly precarious. Nor does the Prophecy say a Syllable of any such Thing. They are Events that have no Connexion nor Alliance one with another.

(4.) Our Copies of *Nehemiah*, date the finishing of the Walls of *Jerusalem*, at the 20th Year of *Artaxerxes*. Whence there will be Eight Years too many, even by the Astronomical Canon.

Neb. i. i.
ii. i.
with vi 15.

(5.) But if we take *Josephus's* truer Number, as deriv'd from his more authentick Copies of *Nehemiah*, this Period, even then, will not answer. Since we do not know, from what Year of that Canon *Nehemiah* dated the Death of *Xerxes*, and Successor of *Artaxerxes*. Only so far appears from *Josephus*, that *Xerxes* lived at least till the 25th, if not the 28th Year of his Reign, or Four, if not Seven Years beyond the beginning of *Artaxerxes* in the Canon. Whence this Period of 434 Years will not reach the Birth of Christ at least Four, if not seven Years.

(6.) These *troublesome Times*, for the 434 Years Duration of the *Street* and *Wall* of *Jerusalem*, do by no means agree to the Fact. The greatest Part of the Interval having been some of the most peaceful and flourishing Times that ever the Jewish Nation saw, since the Days of *Moses*.

(7.) But, what is here most considerable, *Josephus's* Authentick Copies of *Nehemiah*, which are justly prefer'd to our present Copies, do not, as Dr. *Clarke* translates him, that the Walls of

Jerusalem were finish'd in the 28th of *Artaxerxes* but in the 28th of his Father *Xerxes*: And this expressly, and so as not to leave room for the least Suspicion that his Copies were otherwise. Because *Josephus* gives more Years to *Xerxes*, than the common, or most other Authors, it might possibly be supposed that some Mistake was in the Numbers of our Copies of *Josephus*; but to alter the Reign itself, where there is no Pretence for any Mistake, and to prove from *Josephus's* Testimony, and from that only; and that in Opposition to all our Hebrew and Greek Copies of *Nehemiah*; that the Walls of *Jerusalem* were finished by *Nehemiah*, in the 28th of *Artaxerxes*; and a famous Prophecy concerning the Time of the Birth of the Messiah, thence asserted, by those very Words which expressly affirm they were finished in the 28th of *Xerxes*, and to insert *Xerxes* in the Margin, to prove it was *Artaxerxes* in the Text, is somewhat extraordinary. However, that the genuine Reading in the Book of *Nehemiah* was according to *Josephus's* Copies, the 28th of *Xerxes*; and not of *Artaxerxes*, I shall little less than demonstrate presently. So that all the Foundations of this Application are entire Mistakes, and built on no sure Evidence in the World.

Dan. ix. 26.

(9) "After the Sixty-two Weeks shall Messiah be cut off".

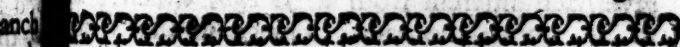
The Explication of this most material Branch of the Seventy Weeks Prophecy is quite omitted by Dr. Clarke; and it was very wisely done of him to omit it; because it quite spoils the last Solution which determined that the Sixty-two Weeks ended at the Birth of Christ; after which Sixty-two Weeks he was to die. But this would not do; there being full Five Weeks of Years, or Thirty-five Years between the Birth and the Death of Jesus of Nazareth. So that instead of *after Sixty-two Weeks*, it should be *after Sixty-seven Weeks*; otherwise the Prophecy and the Completion will not well agree together. Probably some farther Mystery lies here concerning which Time is to discover.

P. 42.

(10) "Daniel's Prophecy, that the Messiah should confirm the Covenant with many for one Week, belongs to the Seven Years Interval between the Death of Christ, and the first Preaching of the Gospel to *Cornelius*, a Gentile; or

ring the Confinement of that Preaching to the Jews only". Certainly, the Antecedent here is not the *Messiah*, but the *Prince's future People*. Certainly, The many with whom this *Covenant* is said to be confirmed, does ill suit the *Jews*, in Distinction from the *Gentiles*; they being but a *few* in Comparison of the others; and but a *few* of the *Jews* being then *Baptized*, in Comparison of the many *Gentiles* that were afterward converted. And certainly, the Gospel was preached to the *Jews* after these Seven Years were over, as well as before. So that the facts do by no Means answer to this Interpretation.

(18) What is here said, as to the Explication of P. 44. certain Prophecies in the Revelation of St. John, is so short, too obscure, and, so far as appears, too unsupported to deserve any distinct Examination; at least till that *Grand Secret* be more particularly unfolded, which is, I suppose, to fill up the *several thousand Years* above hinted of the future State of the Church; and to begin that long and dismal Antichristian State of 1260 Years Duration; which by judicious Expositors, is concluded to be near its



In Bishop CHANDLER.

1) "WE have a more sure Word of Prophecy: P. 1, 2. "Surer Word than what? Than the Sophistical Contrivances, and cunningly devised Fables of false Prophets". Certainly this is an Interpretation lately devised, upon the Distress the modern Ages have been reduc'd to in the Business of Prophecies. For the natural Sense is, that to the Body of Christians, the fulfilling of a great Number of Predictions, that are a great Number of Prophets, own'd for such by the whole Jewish Nation, from the Days of Moses, to the Days of Malachi, were more sure and certain than the Testimony of the Three Apostles, Peter, James,

See Pool's Syn-
ops. in Loc.
p. 19.

Lit. Accomp.
of Scrip.
Propb. Ap-
pend. p. 121.

James, and *John*, concerning the single Miracle the Transfiguration of Christ. Nor is this so strange an Assertion, as to require us to recede from the obvious Import of the Place, as it has been hitherto generally understood by Interpreters.

(2.) "The *Greeks* and *Romans* came to be acquainted with the Tradition of the Messiah, by means of the *Jews* in *Asia Minor*, and the *Greek Islands*, who had turned into *Greek Verses* the Tradition: Which Verses were called *Sibylline*."

This is the strange Hypothesis of *Vossius*, gone into by many others; but I think not only unsupported by all ancient Testimonies, but contrary to them; and indeed contrary to the most evident internal Characters of Style and Contents; and without a single Parallel in all the Writings of the *Jewish Nation*; as may be seen in my *Vindication* of the *Oracles*. And I am bold to say of these *Sibylline Oracles*, what I formerly said of *Aristeus's* History of the Septuagint Version, which in like manner has been vainly pretended to be written by a *Jew*. "That if there be any certain Method of distinguishing elegant Heathen Attick *Greek*, from the coarser *Jewish* or *Hellenistical* Dialect; or what Notions of Things an Heathen Education must give Men different from a *Jewish*, which I take to be among the easiest Things in the World. These Oracles were not written by *Jews*, as our Moderns suppose; but by *Greeks*, as all Antiquaries did believe. Nor have we, I think, any Example, at least in Times so early, of that great Skill in counterfeiting in any *Jew*, as the Embracers of this Hypothesis are forced to imagine in the present Case". I am bold to say farther, that, if our modern Scheme-makers believe what they please, there is full as much real Evidence for supposing that the IVth Eclogue ascribed to *Virgil*, which is in great Part taken out of these *Sibylline Oracles*, was written by a *Jew*, as that the Oracles themselves were so. A small Degree of Evidence, join'd with a great Inclination, usually indeed overbears a great Degree of Evidence. But that No Evidence on one Side, should be allow'd to outweigh strong Evidence on the other, this is plainly intolerable.

3.) " *Virgil*, in his IVth Eclogue, applies the P. 14.
Promises in the *Sibyl*, (if not to a Son of *Pollio's*,
other Commentators used to suppose, yet) to
Son to be born of the Wife of *Augustus*, *Scri-*
bonia by Name".

These Suppositions, that *Virgil* had any Regard to
er *Pollio* or *Augustus*, or either of their, or any
er Roman's Wife, are entirely Groundless in that
ogue. *Virgil* does no more than Dedicate the
m to his Friend and Patron *Pollio*, as then Con-
under whose Consulship he expected the Great
g, foretold by the *Sibyl*, should be Born; and
om perhaps he hoped *Pollio*, as a Chief Magi-
e of *Rome*, should usher in, by setting forward
eformation of the *Roman* Manners, as *Elias* was
o by the *Jews* Messiah:

Te duce, siqua manent sceleris vestigia nostri,
Errita perpetua solvent formidine terras.

For is there a Syllable about *Augustus*, or his
e *Scribonia*, in the whole Eclogue. All that is
e, or in the Oracle referr'd to, proves that this
pring was to be no other than the Son of the
t God, was to have no Father upon Earth, but
other only; which would but ill agree to a Son
I take in Wedlock, while the Husband cohabited
his Wife; but rather implies, that he was to
orn of a pure *Virgin*, as *Isaiah* foretold to the

Example) " *Virgil* seems to have dress'd up, after the P. 15.
Poetick Manner, what he had heard of
e *Jews*, of *Herod* and his Followers; who were
Rome about that Time; and to have recom-
ended all together, under the splendid Name of
yl, or Prophet; which contained Things of
Nature".

which range indeed! that *Herod* and his Followers,
Oracle probably some of the *Libertines* and *Sadducees*
at Age, should be so very well vers'd in the
b Prophecies, and so full of them! more
e! that *Virgil*, a *Roman* Poet, should also have
ence at a Curiosity to understand those Prophecies;
were ever greatly despis'd, as were the Na-
e. that possess'd them, by the *Romans*; and still
strange! that these *Libertine Jews* should
give

give the *Gentile* and *Roman Virgil* plainer Descriptions of the Messiah and his Kingdom, as soon as he began to preach, than the *Jews* themselves then knew, and especially, as to the Time of his Birth, which was no where extant in the *Jewish Prophecies* at all: And, if possible, stranger yet! that when *Poet* himself tells us he took his Matter [not out of the *Jewish Prophecies*, but] out of the *Sibylline Oracles*; and when those very *Sibylline Oracles* still Extant, and exactly agree to *Virgil's* Descriptions and Predictions from them, that we are permitted to trust to *Virgil's* express Words, must make Hypotheses of our own, in Contradiction to them: And all this at the same Time, when it is not denied but the whole Argument is found in the [present] *Sibylline Verses*: [as in the Parallel below will put past Contradiction.] this seems to me to be certainly very strange, very unaccountable!

P. 14.

P. 23.

(5.) "The *Sibylline Verses* were not known in *Rome* before—*Pompey's* Reduction of *Jerusalem*—and so they may reasonably be thought to have proceeded from the *Jews*."

Certainly we have no more Reason to suppose that *Pompey's* coming to *Jerusalem*, had any Hand in the Admission of the *Sibylline Oracles* into *Rome*, than *Herod's* being at *Rome* had in the *ward*. Certainly we have no Reason to suppose that *Pompey* could carry away those *Heathen Sibylline Oracles* from *Judea*, which we have not the Reason to believe were at all in *Judea* at that any other Time. Certainly it is most rational to suppose the Introduction of *Greek Sibylline Oracles* into the *Latin Empire*, from the *Greek* and *Latin* *Historians*; and not from meer Hypothesis, without the least Fragment of any History to support it. Now the *Roman* *Historians* directly inform us, that these *Greek Sibylline Verses*, about a Thousand Number, were publicly brought from the *Greek Cities* by Three *Roman* Ambassadors, sent thither on Purpose to collect them; and this Seventy Years before the Christian *Æra*; and Twelve Years before the taking of *Jerusalem* by *Pompey*. These *Histories* inform us farther, that they were sought for in such Places where it does not appear there were any Colonies of *Jews*; but where

quity attests the old Heathen *Sibyls* had been most conversant; as will appear by the following Tables. So that all Pretences for such an Hypothesis are entirely Groundless.

Oracles gathered from, *Jews* lived chiefly in,

Brythra.

† *Judea.*

Parthia.

Media.

Persia.

Mesopotamia.

Cappadocia.

Pontus.

Asia.

Phrygia.

Pamphylia.

Egypt.

Libya about *Cyrene.*

Rome.

Crete.

Arabia.

* *Vindic. Sibyl. Orac. p. 22—27.*

† *Acts ii. 5—11.*

ek [and *Latin*] *Colc-*
ies in Italy.

6.) *Micah v. 2. But thou Bethlehem Ephrata, P. 150.*
gh thou be little among the Thousands of Judah,

St. *Matthew* cites this Text thus, *Thou Bethlehem, ii. 6.*

the Land of Judah, art not the least among the
ies [principal Cities] of Judah, &c. and the
in Circumstances of the Text entirely confirm
Matthew's Citation, as I have shew'd already
where. And sorry I am, that the Reputation of
Christ's Apostles is become so weak among Christi-
that their Citations, made from the uncorrupt
copies of the First Century, even when supported
the plain Circumstances of the Texts themselves,
it be postponed to the later corrupt Copies of
Jews. This Procedure would hardly pass with
good Critick, in any Heathen Author whomso-

Eff. on the
Old Test. p.
321, 322.
And Lit. Ac-
comp. of Scrip.
Prop. p. 2, 3.

7.) "Some of the Prophecies in the Old Testa- *Passim.*
ment, belong to the Messiah directly and prin-
cipally, others indirectly and secondarily.
his Proposition, which we have had already in
Clarke; and since the Days of *Ferom*, especially
the Days of *Grotius*, is become common
among

among our Christian Commentators, without producing any very ancient Authority for it. I hope, upon this Occasion be, by the Bill of *Lichfield*, who is so great a Master of ancient Learning, *Jewish* as well as Christian, either entirely justified, or entirely condemned. It seems to me to depend principally, if not wholly, on the very Notion of the Perfection and Uncorruptness of the present *Masorete* Copies of the Old Testament; this in a very few Places also: Nay, and that commonly in Contradiction to direct Citations of the same Texts from the authentick Copies of the First, beginning of the Second Centuries. If therefore his Lordship be of Opinion, as to those Copies, they are perfect and uncorrupt in these Instances cannot but expect some real Evidence to be produc'd for the same. Especially since I here on charge no small Part of the hardening the Jews perplexing the Christians, and dishonouring our Saviour and his Apostles, on this very Notion of the Sacred Authority of the present *Masorete* Copies of the Old Testament: I mean where it stands in opposition to other Copies, and Versions, and ancient Citations. And I confess I take it to be a Notion destitute of all Proof, utterly groundless and untenable; as I have at large demonstrated in my *Essay towards restoring the True Text of the Testament*.

P. 216, &c.

(8.) "The Promises, made by *Nathan* to *David* under the Name and Person of *Solomon*, as prophecies of the Messiah, were spoken to *Solomon* in the first Place; and *David* applied them to himself."

This Assertion seems to arise merely from confounding of Two distinct Prophecies, delivered the one by *Nathan* to *David*; and the other by *David* himself: The one at one Time, the other on another: The one upon one Occasion, the other on another: The one giving one Reason for its delivery, the other another: And the one having Contents very different from the Contents of the other: As I have largely shew'd in my *Boyle's Figures*. So that till the Evidence there produced be answered, I shall have no Occasion to make farther Reply.

P. 247-272.

Many different Pictures may have a great deal of Resemblance; yet are they different Pictures, the Pictures of different Persons. Whether *David* I do not hope that *Solomon* his Son, or *Solomon's* immediate Son, would have proved the Messiah foretold, from several resembling Characters, I do not certainly know. But that the Holy Spirit of God, who inspired the Prophets, really meant that all of the very same Prophecy should belong to *Solomon*; and Part to the Messiah himself, which is a common Scheme, has never yet been prov'd. nor do I believe it ever will. However, till that appears, I must confess the Thing seems to me not a little absurd and incredible. I now beg Leave to say somewhat in Particular of the Contents of the Bishop's Fourth Chapter, which seems to me much beneath the Character of the rest of his Lordship's Book; which Book I acknowledge in general to be a very excellent Defence of Christianity.

9.) "St. Matthew says that Joseph departed into Egypt, and returned thence, That it might be fulfilled which was spoken of the Lord by the Prophet, Out of Egypt have I called my Son. P. 288—295.

and this only in a Proverbial Way, or in Allusion to the Jews ancient Oppression and Slavery in Egypt: As if the Meaning were, out of Egypt, i. e. from manifest Destruction, have I called my Son". Whereas Egypt was in this Case the reverse of what it had been formerly to Is-

It was not the Place of Danger to our Saviour, but the Place of his Refuge and Safety. However, I am glad that my former Evidence has convinc'd his Lordship, that we have not here a Violation of *Hosea* xi. i. as having a double Sense, as hitherto been supposed by the Moderns.

10.) "When the same Evangelist relates, that Essay on the Old Test. p. 1 88—93.

the Christ came and dwelt in a City called Nazareth, P. 293—308.

and adds, That it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene (Which Prediction was fulfill'd accordingly; being ever called Jesus of Nazareth; and his Disciples, in Consequence thereof, being called Nazarenes;) "it may mean no more than that, according to *Isaiah*; A Branch, Netzar, or Nazar, shall grow out of the Root of Jesse; by way of

E

"Allu-

Allusion to *Nazareth*, the Name of the Place where the Messiah was to live". Now if this real Citation, *That it might be fulfilled*, may mean more than this final and remote Allusion; the Apostles might have apply'd an hundred such Prophecies out of the Old Testament to our Saviour: Which this is the only One pretended to be of this Nature in all the New Testament. Nor will the Jews & Unbelievers desire that our Christian Application of Prophecies should dwindle much lower than it comes to: While the plain Truth is this, as all the World would allow in any parallel Citation in our Authors, that the Prophecy here refer'd to is entirely wanting in our present Copies of the Old Testament: as are above twenty more Texts cited in the New Testament. 'Tis true, what his Lordship says on this Occasion, that we have not the least Evidence that the Jews did generally expect that the Messiah was to live at *Nazareth in Galilee*. But this is no wonder at all; since the words *Ναζαρεθ* do not so evidently signify that the Messiah was to be an Inhabitant of *Nazareth*, as to force the Jews before its Completion so to understand it; I say before its Completion: for that was the common Case of Christ's own Disciples, that *such things they stood not at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him*. Especially while the express Declaration of the prophet *Micah*, that the Messiah was to come out of *Bethlehem in Judah* (at a great Distance from *Nazareth in Galilee*) would easily seem to them to contradict such an Exposition. However, the Bible gives us not one Example of the Name of a Village or Town, taken for an Inhabitant of that Place or Town; which his Lordship's Hypothesis requires. Nor is there, that I remember, one Example of such Language in the whole Old or New Testament, nor perhaps in any other Author. Suppose a Man should take such an Example as *Netzar*, a Village, for his Imitation; and should say, that when the Messiah was foretold to be born at *Bethlehem in Judah* (which denotes the House or Place of Birth) that it meant no more than that he should be born in some *Corn-City* or *Corn-Town* in *Judea*; what sufficient Answer should we be able to return him, and

Ess. on the O.

T. p. 104—

112.

P. 296, 297.

Job. xii. 16.

Mic. v. 2.

Job. vii. 42.

P. 307.

the Pl...? No doubt, Parables, Allusions, and the like,
if this... have been frequently made use of in old Time, and
mean... are not quite left off still: But here is no Example
the A... at all comes up to the present Case. Nor is
Proph... here any such Example. I believe, in any grave and
When... Author in the World.

(11.) But if this will not be admitted, the Bishop
informs us that another Solution has the Counte-
nance of great Names, "that the Words may signi-
fy no more than that a reproachful Title, as that
of *Nazarene*, should be given him: as it seems
some had then a Notion, that *no good thing could*
come out of Nazareth, and that St. Matthew im-
proves even this contemptible Title into an Argu-
ment in Favour of Jesus's being the Messiah".
Yet does his Lordship know, that the glorious Title
Evid... upon the Cross by Pilate, which was so grievous
to the Jews, was *Jesus of Nazareth the King of the*
Jews: and that Philip, his Admirer, first of all said,
We have found him, of whom Moses in the Law, and
the Prophets did write, Jesus of Nazareth, the Son
of Joseph. And that it was as much reproachful at
Jerusalem to be a *Galilean*, in general, as a *Nazarene*
in particular. Some said, *Shall Christ come out of Ga-*
lilee? Search and look, for out of Galilee ariseth no
Prophet. Yet we never find any Prophecy cited as
an Allusion to his being a *Galilean*: which yet we
know was by way of Reproach sometimes the Title
of Christ himself, as well as of his Followers after-
ward. So that no proverbial Expression can here
be pretended. If instead of great Names, his Lord-
ship could have alledg'd many parallel Examples, that
the Apostles used this Method of Proof, when they
say, *That it might be fulfilled which was spoken by the*
Prophets, it had been much more considerable.

(12.) "When St. Matthew says, upon Occasion
of the Birth of our Saviour of the Virgin Mary,
that *All this was done, that it might be fulfilled*
which was spoken of the Lord by the Prophet, say-
ing, Behold, a Virgin shall conceive, and bring forth
a Son; and they shall call his name Immanuel;
which being interpreted, is God with us, &c. it may
either be explained partly of the Messiah, and
partly of a Child that was made a Type of him,
who probably was *Esa's Son* by the Prophets
his Wife, and Mother of his former Child":

P. 308, 309.

Job. xix. 19.

i. 45.

Matt. xxvi.

69.

Mar. xiv. 70.

Luc. xxii. 59.

Act. ii. 7.

P. 316-324.

Which I have confuted already: Or else, by straining the present Coherence of the *Hebrew* and *Greek* Text in *Isaiah*, and

P. 87-90.

Literal Accompaniment of Script. Propb. pag. 1. 2. 4.

(13.) Admitting that the Prophecy belongs to the Messiah alone. Which is the same Solution that my self proposed in my *Boyle's Lectures*, before I had gotten that great additional Light which I have since met with in this important Matter, and have proposed to the World, both in my *Essay towards restoring the true Text of the Old Testament*, and more fully in that Work to which this Paper is but a Supplement. To all which I shall add somewhat more presently.

P. 363.

(14.) "Christ and his Apostles scruple not to argue from any Version in Credit with the Jews, the Greek, or the Chaldee Targum; even when they differed from the Hebrew". And so said the Author of *Grounds and Reasons*.

That Christ or his Apostles ever made use of any other Version than the *Septuagint*, or *the agreeing* it; that this Version did then considerably differ from the *Hebrew* of that Age; or that any *Jewish Targum* is so ancient as the Days of Christ or his Apostles have never yet been prov'd. And the Result of my own Enquiries about them is, that they are every one groundless: and by consequence that all the Inferences depending on them are equally groundless also. See *Proposals*, p. 12.

And here the Reader must give me Leave to enquire and postulate this Matter, of the double Senses of the Prophecies of the Old Testament, with the Learned; as directly occasion'd by their obstinate Adherence to the Perfection and Uncorruptness of the *Masoretic* Copy of the Books of the Old Testament, and particularly as to that most remarkable Prophecy of *Isaiah*, concerning the Birth of the Messiah of a pure Virgin. This was hinted at in the very first Promise that was made of him to Mankind; was frequently suppos'd in the many Texts belonging to the Messiah, which always mention his *Mother*, but never any earthly *Father*; was more obscurely predicted by *Micah*; but most distinctly by *Isaiah*, in the Text now before us; and allerdg'd by *St. Matthew* accordingly. And I beg of them to consider, that excepting the single *Jewish* Copies since the Days of *Babylon*, how great Evidence we have of its Clear-

See my
Boyle's Lect.
p. 82-93.

and literal Import, when it was quoted in the
 self of Christianity in the first Centuries. St. Mat-
 thew, the *Apostolical Constitutions*, Ignatius, *Justin*
Martyr, *Irenaeus*, *Tertullian*, *Eusebius*, &c. directly
 it, as a known Literal Prediction; without the
 Sign of any Suspicion that the Coherence could
 be to any other than the Messiah. Nor did the
 Christian Church then do other than take the
 Application to Jesus of *Nazareth*, as to one that was
 the born of a Virgin, to be undeniable. The Do-
 cument it self being put into their Catalogue of Fun-
 damentals, the Baptismal Creed. Nor indeed do we
 that any of the Adversaries to Christianity did
 object against the Christian Application of it;
 otherwise I mean, than as they hoped the Word
 the *Hebrew* which we translate a *Virgin*, might
 here really so signify; for if it did, they denied
 that it was a great Advantage to Christianity;
 Jesus being then, it seems, no way able to ob-
 any thing to the Truth of the Evangelical Hi-
 story concerning the Virginity of *Mary*, the Mother
 of Jesus: and rather depending on those their novel
 notions and Rabbins, who in direct Opposition to
 Christianity, and to their own old *Septuagint* Version,
 read it a *young Woman*: as we learn from an un-
 doubted Witness; I mean *Trypho* the Jew, in his
 Dialogue with *Justin Martyr*, about the Middle of
 the second Century. The most clear and full Quo-
 tation that is now extant of this Text, and in the first
 of the *Trypho* Dialogue, is in the *Apostolical Constitutions*, is so
 plain and agreeable to what every body would ex-
 pect after its solemn Beginning in all our Copies, as
 it is very probable so to have been originally
 in. What follows in our present Copies per-
 turbs and disturbs the Coherence; disagrees to the
 Text going before; was in great Disorder in the
 of *Justin Martyr*, *Irenaeus*, and *Tertullian*;
 Addition thereto is of the noblest Passage, that now
 almost awkwardly at the Distance of above a
 Year in Place, and nine Months in Time; as we
 see presently. Now this being considered, to-
 gether with that undeniable Evidence I have produc'd,
 that the Jews have transpos'd, or dropp'd, or cor-
 rupted many other the like Prophecies, and other
 Passages to Christianity, in the Old Testament;
 the Meaning of the present Zeal which is
 shewn

Matt. i. 22,
23.

Const. V. 16.
Ignat. ad An-

tioc. §. 3.
Just. Apol. I.

§. 43.
Dialog. cum

Tryph. p. 262,
290, 291.

Iren. IV. 66.
Tertul. adv.

Jud. §. 9.
De Resurrect.

Carnis, §. 20.
Adv. Mar-

cion III. §. 12.
Euseb. De-

monst. III. 2.

P. 262, 290,
291.

shewn to support these imperfect Copies of the *Hebrew* tho' it be so greatly to the Damage of Truth and true Christianity? How comes it about, that the Objections against the Prophecies may be have been already so fully clear'd upon the plain picks of common Sense, and literal Interpretation and those not founded on bare Hypotheses, but ancient and uncorrupt Copies and Citations of the Prophecies themselves; we must now have further Subtilties, and double Senses reviv'd, as Mr. Judgment never were, and never will be *satisfied* with; and at which the *Jews* and *Hebrews* ever have been, and ever will be greatly *scandaliz'd*. How comes this, which is one of the very most and fullest of all the Old Testament Prophecies, the most undeniable Support of the Christian Religion; for so it is in *Isaiah* as cited in the first century; to be no otherwise now vindicated, than in order a little to weaken the strong Objection arising against that Religion? Do not all Criticks and Learned Men search for ancient Copies and Editions, in all such Cases; and frequently correct common erroneous Readings by those they find in them; and this in all old Authors whatsoever? The Evidence I have given for the *Jewish* Editions be denied? What is then the Meaning of this Procedure? I shall not presume publicly to mine: but I cannot avoid privately guessing the Occasion of it. ^{See at the bottom} However, that the Reader may know how far Dr. Clarke and Bishop Chandler, con- wards my Assertion; as to such *Jewish* Copies either in their Bible, their *Targums*, or other Books, I shall set down their own Words distinctly; and finally recommend them to the Readers Consideration.

P. 42.

Dr. Clarke then, without Scruple, leaves out the *Hebrew* and *Greek* Copies of *Nehemiah*, as cited in its Numbers; (tho' without telling us that he has so;) and takes their true reading from *Jewish* Copies. And besides that, he has these remarkable Words:

P. 37, 38.

That in Length of Time some whole Chapters should have been lost, is nothing wonderful. There are several Books expressly cited in the Old Testament, of which we have now nothing remaining. That in the Books which remain

should sometimes, for want of *Infallibility* in Transcribers, happen *Omissions*, *Transpositions*, and *various Readings*, is still less to be wondred at. Nothing but *perpetual Miracle* could prevent it: They who have Skill to *compare* in the *Original* certain Passages in the Books of *Chronicles*, with the *correspondent Places* in the Books of *Kings*; or the *xviii Psalm*, with 2 *Sam. xxii.* which is a Transcript of the *same Psalm*; or the *xvth Psalm* with the *liii.* which are also *one and the same Psalm* transcrib'd: And much more they that can compare the *Septuagint Translation* with the *Original*, will be able to find Instances of these things. - - - What wonder then is it, that among the numerous Texts cited in the New Testament out of the Old, *one or two* should *now* not be found in our present Copies of the Old Testament? and that *some* others should be read *differently* in the Old Testament from the Citations of the same Texts recorded in the New? [And in the Margin] In some few Places there is reasonable Ground for a worse Suspicion: As for Instance, *Psal. xxii. 16.* where the *Sense* most evidently shews it *ought* to be read, and the *LXX Version* shews it *anciently was* read *AND* or *IN* "they pierced my Hands and my Feet": The *Jewish Masters* in all their correct *Hebrew Editions* [with their *Targum*] have written *IN* "As a Lion my Hands and my Feet" which has no tolerable *Sense* at all". Thus far *Dr. Clarke*. *Bishop Chandler's* equally remarkable Words are these: "Some [ancient Interpretations of Scripture] the *Jews* industriously hide from us. Press'd with the Force of Proofs from their own Scriptures, they renounce some of the Sentiments of their Ancestors, in open Dispute with the Christians, which, in private Instructions with one another, they retain".

What increases the Difficulty [of understanding P. 15.] the old Prophecies] is the little or no Order that the *Collectors* have placed the Prophecies in: According to the Usage of the Ancients, who joined together Writings upon different Occasions of the same Authors; and sometimes of different Authors; as if they made but one continued Discourse: Prophecies relating to the *Messias*, and left without Date, we find subjoin'd to Prophecies with Date;

as Part of the Predictions, which they only follow
 Whence it hath come to pass, that Interpreters
 guided by the first Date, or preceding history
 Narration, have expounded Prophecies of the
 Events, that were writ at different Times, and
 different Designs; and overlook'd the Messias in
 several Texts, for the sake of certain Marks in
 Prophecy just before, which spoke of Events in
 the Age of the Prophets.

Book, p. 295.

296.

Matt. ii. 23.

And he shall be called a Nazarene. Now
 should reply, with many Learned Men, as
 ancient as modern, that such a Text was found
 in the Prophetical Writings, but since St. Matthew
 Days is slipt out of the Copy that hath been
 followed by the *Western Jews*, it would not be
 reasonable to deny it: since some Books that were
 quoted in Scripture, and some Passages quoted
 of Books still extant, are not now to be found.
 [And in the Margin] *Chrysost. Hom. IX. in Mat.*
Quis hoc asseruit Prophetarum? Nequaquam scri-
bitur: - - - Multa ex Prophetis periere monumenta
 So *Theoph.* &c.

P. 332.

And in another place, on the Prophecy of
manuel, his Lordship's Words are these: Many
 things were said in the *Jews* ancient *Targums*,
 don't appear in their present Copies. And
 true of other *Jewish* Books. These Writings were
 entirely in the *Jews* own Possession a few Cen-
 turies ago. And as the *Jews* came acquainted with
 the State of their Controversy with the Christians,
 it was a Temptation to expunge such glaring Pa-
 rages, as would give the Advantage to the Christians,
 and were of no Use to themselves; where they
 were sure not to be found out. Instances have been
 given before of the unfair Practices of modern
Jews in their Comments on the *Psalms*. And
 ever they put this Fraud in Practice, they were
 most likely to do it where favourable Explications
 were found of a Text that gave an unanswerable
 Proof of Jesus being the Christ: No other could
 make out his Title to the Messiahship, or
 proving his Birth in this manner. And who could
 doubt of them that rejected his Person, and re-
 viled his Memory, that they would let any thing remain
 able stand in their Books in Testimony of him,
 which they could erase undiscovered?

Take here also the Words of *Moses Gerundenst*,
 ed by the Bishop, which seem to me almost to
 confess that Rabbi's own Knowledge or Suspicion
 of some *Transpositions* in the present *Hebrew* Copies
 of the Old Testament. This Rabbi asserts, That P. 410.

several Texts, hard to be understood, shall be
 transpos'd for the more easy understanding them in
 the Days of the Messias: that all the Anomalies of
 the Biblick Words shall be then corrected; the Or-
 der of the legal Sections reform'd: which for some
 secret Allusions was hitherto retain'd: and then
 those Allusions shall be reveal'd: So far go the
 confessions in Dr. *Clarke* and Bishop *Chandler*, con-
 cerning the *Jewish* Corruptions of their ancient
 Books, or their other Prevarications of that Na-
 tion.

I now proceed to another thing of great Conse-
 quence also; and that is, the Light Bishop *Chandler*
 given us to the true Origin of *Double Senses* in
 Prophecies; or how it came about that in Ex-
 position of, or besides the ancient known Application
 of the *Jewish* Prophecies to the Messias, they were
 by the latter Rabbins suppos'd to have another Sense
 add to them; and that belonging to several emi-
 nent Persons under the Old Testament; either in Ex-
 position of the Messias, when they first altered their
 Interpretations, examples of which we find in P. 251, 252,
 in *Martyr's* Dialogue with *Trypho*; and in the old 254, 262, 288,
Jewish Targums; or in Conjunction with him, as a 291, 294, 297,
Double Sense; when in later Ages they were some- 302, 309, 311;
 times reduced to that Absurdity: but both still in
 direct Opposition to the original *Jewish* and Christian
 literal Interpretations, as belonging to the Mes-
 sias only. The Bishop's Account is very remark-
 able, and must accordingly be here *verbatim* repeat-
 ed for the Reader's complete Satisfaction.

Both ancient and modern *Jews*, says his Lord- P. 256-260
 ship, understand many Texts, as the Christians do,
 of the Messias, which at the same time they inter-
 pret also of some other Person; as representing
 him. To instance in some few: The second
 Psalm was writ by *David* upon the Opposition
 given to his Settlement in the Kingdom. Hence
 he is led by the Spirit to speak of his Reign, as an
 exemplar of the Reign of the Messias; which also
 should have many Enemies; that should at length

be all subdued; and then He should have the
 then for his Inheritance, and the uttermost Part
 the Earth for his Possession. Then the Decree
 be manifested, wherein the Lord said, Thou art
 Son, this Day have I begotten thee. This is
 Christian Interpretation. And do the Jews dis-
 No. *Aben-Ezra* and *Kimchi* explain the
 Psalm of David, and of the Messias, his Son.
 latter adds, "Our Masters anciently understood
 of the Messias, and this Explication is a
 one". *Jarchi* affirms, that "their ancient Doctors
 interpreted the Psalm typically of King Messias."
 And then gives his Advice. That it is more e-
 dient to explain the Psalm of David only; for
 sake of the *Minnim*: [so he calls the Christians]
 who will thus be put to Silence. [In the Me-
 we have this Note: These Words, To silence
 Minnim, are omitted in *Bomberg's* and *Buxtorf's*
 Rabbinical Bible; but are restored by Dr. *Pocock*
Not. Misc. on *Port. Mos.* c. 8. from the old
 tions of *Jarchi*.] He hath the same Words
 Psalm xxi. "Our Masters understand it of
 Messias: but, for replying to the Hereticks,
 better to understand it of King David":
 some say, in *Kimchi*, "made it for the Messias"
 and which Opinion *Kimchi* on Psalm civ. p.
 The sixth Psalm is plainly Typical. It was
 in the Person of David or Solomon: (but inde-
 the Power and Authority of the Messias, and
 tender Affection for the Church, his Spouse.
Jarchi therefore, and *Abenezra* say, "The
 is to be understood of David, or the Messias,
 Son". *Jarchi* acknowledges that the Rabbi-
 fore him applied it to the Messias: from whom
 dissents here. Yet in his Notes on two
 Texts of Scripture, and on the Talmud, he ex-
 some Verses of this Psalm, of the Messias.
Joseph Jabetz will not bear with those that
 stand it only of David. But *Kimchi* is clear
 was composed for the Messias, which he
 implied in the Title, *שיר ידבירי*, A Song
 doth, or Loves: *Jedidiah* or Beloved be-
 Name of the Messias; as it was of Solomon.
 xii. 25. The Title of the lxxii. Psalm is *שיר דוד*
 in the LXX. *is Zalamona*, that is, writ by
 so, or concerning Solomon, as the Jews com-

ay: But did they understand it singly of Solomon?
Kimchi answers, in the Name of several others, No.
 For there were that explained this Psalm of the
 Messias: (their authorized *Targum* is among them;) *who is otherwise in Scripture called Solomon*.
 And he subjoins, "That ver. 5 and 8 are great Hy-
 perboles, if they be applied to *Solomon*". *Jarchi*
 confesses, for the ancient Rabbins, that they inter-
 preted the 16th Verse of the Times of the Messias;
 as they did the whole Psalm of him. He explains
 the 17th Verse so himself, on *Mic. v. 2.* where he
 thought he should not be followed. — More Quo-
 tations of this Sort must weary the *English* Reader.
 These Testimonies of the *Jews*, since the Days of
Jerom, especially as compar'd with all the more anti-
 quish Jewish Authors, such as *Erythraeus* and the oldest
Targums, that have no double Sense at all, are inesti-
 mable; and shew us very plainly, that this double
 Sense of the Prophecies of the Old Testament is
 owing to the later *Jews*, and to their bitter Opposi-
 tion to the Christians; and as a way, an unfair way,
 of avoiding the old Christians Reasonings from the
 natural, and single, and literal Sense of those Pro-
 phesies, as relating to the Messiah and to him only.
 And that every inquisitive Reader may himself, in
 due measure, judge what Alterations the *Jews* have
 made, either in their Hebrew Copies, in the *Septua-*
gint Version, in their *Targums*, or in their three Ver-
 sions of the Second Century; I mean in such Texts
 which principally concern the Controversy between them
 and the Christians; I shall produce a Specimen of
 such Texts, as they appear to have been originally
 written, and as they have been read or paraphras'd
 in their later Copies, since the Second Century. — M
 (1.) *Balaam's* prophecy'd, that, in the remotest A-
 ge, Men should come from the Coast of *Cittim*, and
 should afflict the *Assyrians*, and should afflict the *He-*
brews, and that till the *Hebrews* were destroyed
 thereby: as foretelling the utter Destruction of the
Jews by the *Romans*, as the *Samaritan* and *Hebrew*
Septuagint all have it. Yet does *Origen*, to avoid
 this Doom, which was the most ungrateful News
 in the World, when they set up *Berechiah* against
 the *Romans*, put the People beyond *Euphrates*, instead
 of the *Hebrews*; without any Pretence of Authority
 for the same, in any Text or Version whatsoever.

Gen. xlix. 10.

Essay on the
Old Test.
p. 130.

(2.) In the famous Prophecy concerning Shiloh the old Septuagint, with *Aquila* and *Symmachus* in that *A ruler shall not depart from Judah, nor a vernal from his loins, till he come for whom [the kingdom] is reserv'd.* The Generality of the Copies have it, *Until those things, that are repositd for him, come.* Without any clear Sense, or any Foundation in the Hebrew Text or Jewish Targum; and contrary to the undeniable Evidence of the old Septuagint Reading it self, as here set down; and by me produced elsewhere.

(3.) All our modern Copies leave out that *So* or new Beginning, *David said,* in 2 Sam. xxii. Psal. xviii. after the two first Verses: Which the Targum has preserv'd in both Places; and these modern Copies continue the rest of that Chapter and Psalm in one Tenor, as belonging to *David* himself; while the Preface assures us those two Verses belong to the History of *David*; and all of it agrees to the Prophecies of the Messiah, and his Conquests of his Enemies, so largely described in other Places of the Prophetick Writings: as is obvious on its Perusal. See *Eccles* xlvii. 7, 8. *Joseph. Antiq.* VII. 12. in 2 Sam. xxi, xxii. And it appears by both Places, and by the Texts themselves, that in 2 Sam. xxii and xxiii we have the first and last of *David's* Divine Hymns; tho' the latter of them be omitted in our present Collection of his Psalms; and that therefore the Book of Psalms ought, for the main of it, to be interpreted between them, as written after his Victories were over, and ought most naturally to be applied to what those first and last Psalms do belong; I mean to the Messiah and his Kingdom *. But of this more in the Prefaces to my Translation of the Roman Psalm.

See Boyle's
Lect. p. 272--
276.
Bishop Chandler,
p. 235--
241.

* Nor is the very surprising, but very remarkable Conjecture of the Author of the late judicious Paraphrase on the Colossians, to be apply'd here; who in the Title of this Psalm, and to the parallel Chapter, 2 Sam. xxii. takes the Word which we render *Saul* as a proper Name, to be an Appellative, as it is in the same Phrase in the other Texts, and, as there, to signify the Grave; which does also understand by *David* in that Title, which frequently

Psal. xlix. 15.
lxxxix. 48.
Hof. xiii. 14.

(4.) *They pierced my Hands and my Feet.* This is *Pf. xxii. 17.*
 it evidently the true Reading. But the correct
 Hebrew Text, and the *Targum* read it, *As a Lion,*
Hands and my Feet: and *Aquila, they made me* *Eff. on the Old*
Test. p. 78. 323.
 named, most absurdly. But of this more else-

(5.) *A Body hast thou prepared me.* This is the *Pf. xl. 6.*
 original Reading; as the *Septuagint* Version, and
 old Citation in the Epistle to the *Hebrews*, as well *Heb. x. 5.*
 the natural Coherence of the Context assures us:
 the present *Hebrew, Aquila*, and the *Targum*, have
 most absurdly, *Mine Ears hast thou digged:* And *Sym-*
on, Mine Ears hast thou prepared, which has pre-
 served the Remains of the old Reading.

(6.) Where the *Hebrew* and the old Copies of the
Septuagint calls the *Messias God*, among the rest of
 high Titles in *Isaiah ix. 6.* the *Targum* adds, to
 name it, and *Man:* without any Foundation in the
 Text. And the modern Copies of the *Septuagint*,
 in all the Three Versions, *Aquila, Theodotion* and
Symmachus, never call him *God* at all in that place:
 will be proved presently.

(7.) In *Isaiah liii.* which is throughout more plain-
 spoken of the *Messiah*, than almost any of those
 in which the *Targum* elsewhere interprets of him,
 of him only; and in whose Readings the *He-*
brew, Septuagint, and the Three Versions very re-
 gularly agree, there are not a few Examples of the
 least Partiality in that *Targum:* Such indeed as
 illustrate the great Distress the *Jews* were of old
 in, by the *Christians* Allegations from that

Text in the Prophecies elsewhere, the *Messiah:*
 if allow'd, the Title will run thus; A Psalm
 unto the *Messiah*, the *Servant of the Lord*; who
 unto the Lord the Words of this Song in the
 when the Lord delivered him from the Hand
 of his Enemies, and from the Hand of the
 Lord. And since the Contents evidently belong to the
 of the *Messiah*, and not of *David*; and since
 common Interpretation of *Saul*, as the last of *Da-*
vid's Enemies, whereas he was the first, ill agrees with
 Circumstances of *David* and *Saul*, but exactly of
 the *Messiah* and his last Enemies, I cannot but have
 my favourable Opinion of that Interpretation.

Chapter against them. It would be too long to
down here all the Particulars. However, this may
observ'd in general, That few of the Texts that
either of the *Incarnation* of the Messiah, or of
Death, have quite escaped the Omission, or Per-
sion of the *Jews*; either in the *Hebrew*, the *Sep-
tuint*, the *Targums*, or the Three *Jewish* Interpre-
while the true original Texts have usually been
serv'd in some one or more of them: besides
Evidence of the old Christian Citations, made
fore any such Corruptions were extant.

(8.) While the *Hebrew* still hath these Words
*Jer. xxxi. 22. Jeremiah, The Lord hath created a new Thing in
Earth; A Woman shall compass a Man: In A*
and *Symmachus, The Lord hath created a new Thing
in a Woman*; which can belong to nothing that
know of, but to that *grand Sign* given by *Isaiah*,

Isa. vii. 14. A Virgin should conceive and bear a Son: And
the *Targum* agrees to the first Part, it so miser-
perverts the Second, as to make it almost ridiculous.
*Behold the Lord hath created a new Thing in
Earth, And the People of the house of Israel shall
ply themselves to the Law.* Nor does the *pro-
Septuagint*, or *Theodotion*, agree with any of these

(9.) When the other Copies and Versions
*Dan. ix. 26. these Words in Daniel, Messiah shall be cut off;
odotion's Version, that was soon put upon the
stians, instead of their old Septuagint; has
Unction shall be abolished.* But of this more
after.

(10.) While the other ancient Evidence de-
*Hosea xi. 1. strates, that in Hosea there were these Words, O
Egypt have I called his Children: The present
brew has it, Out of Egypt have I called my Son*
the greatest Perplexity of the Christian Exposition
St. Matthew ever since. But of this I have
more largely elsewhere.

(11.) The Prophet *Micah*, in all our *Hebrew*
most of our *Greek* Copies, says, that *Bethlehem*
little among the thousands or princes of Judah;
trary to all Probability; and contrary to all the
cient Citations; which say, as the Nature of the
Thing requires, that it was *not little*. But of this
more elsewhere.

*Ess. on the
Old Test. p.
321, 322.
and Lit. Ac-
complishment
of Scrip. Pro-
phesies, p. 3.*

(12.) What was foretold by *Jeremiah*, concerning *Matt. xxvii.*
Thirty Pieces of Silver which the *Messias* was to be
 9, 10.

and for, and with those *Thirty Pieces* a *Potters-field*
Furnace was to be bought, as *St. Matthew's* Quo-
Zach. xi. 12.

tion, and the other Circumstances imply, is now
 and in *Zachariah*: but so dislocated and corrupted,
 that it is become unintelligible. Nay, 'tis still far-
 er perverted, and the very mention of the *Thirty*
Pieces of Silver, and of the *Potters-field* or *Furnace*,
 without fear or shame, entirely omitted by the
Eff. on the
Old Test. p.
Septuagint at this Day. But of this more else-
 93, 94, 95.

(13.) The old *Hebrew* and *Greek* Copies, with
 version, and, for the main, *Aquila* and *Symma-*
 on, had this Text in the same Book, *They shall*
Zach. xii. 10.

look on him whom they pierced; and almost so say
 one of the *Greek* Copies also: while the principal
Greek Copies have it, *They shall look upon me on ac-*
count of those things wherein they have insulted: And
Targum, *They shall ask at my face, because they*
have been carry'd captive. As if that terrible Thought

that the *Jews* had procured the Piercing of their own
Messiah, prompted them here, as well as in the *He-*
brew of the *Psalms* before, to make Nonsense, rather
Eff. on the
Old Test. p. 79.
 than confess that *piercing their Messiah* possible. But
 322, 323,
 324.

this more elsewhere.
 These Examples may serve as a small Specimen of
 the Knavery of the *Jews*, in the Corruption of
 their old Copies, in Points between them and the
 Christians: Nor would it I believe be difficult to gather
 any more Examples of the like nature. All which ought
 to make the Learned very cautious, how they trust
 their present Copies in such Points, without farther
 examination. Which yet has been very generally
 done very weakly done, ever since the Days of *Je-*

But certainly, 'tis hard, exceeding hard, that such
 Days of Exposition should be taken up by Christians
 from the modern *Jews*, as were on purpose invented by
 them against the Christians: and that such great and
 good Men among us, as *Grotius*, and those I have
 now to do with, should support it at this Day. At
 this Day I say in particular; when there appears less
 occasion for it than there ever has been since the
 fourth Century of Christianity.

— Pudet

— *Pudet hæc opprobria Nobis
Et dici potuisse, & non potuisse refelli!*

P. 419.

Nor is the Temptation so great, even upon common Foundation, as to oblige sober Persons have recourse to such a *desperate Remedy*, as the *Senses of Prophecies* most certainly are. Nor Criticks ever resort to it in other ancient Authors when they meet with Passages not easily intelligible. For as Bishop Chandler says very well, ' Were it that we could not fully account for five or six of near fifty Citations [of Prophecies] in the *spels and Acts*: Let any unprejudic'd Person if that be a sufficient Cause for disbelieving above forty Prophecies plainly belonging to the *Messias*, literally accomplish'd, and] ' a Train of *reasons* which there is no other colour for disputing. And I shall venture to add this; That though there were that Colour for cavilling against five or six of those Prophecies formerly; while the present *Masorete* Copies were own'd perfect and uncorrupted yet is there hardly the least Pretence for it now, from the genuine old Readings and Applications in almost all those Instances are now discovered; and it is evident, that these Difficulties have not arisen from any real Foundation in those Prophecies themselves which appear to have been originally as easy, and as literal, and as rightly apply'd as the rest; but from the *gross Negligence*, or *wicked Interpolation*, or *knaveish Dislocations*, or *perfidious Omissions* of the *Jews* in the Second Century of the Gospel. What Procedure of theirs, on the contrary, is in itself an evident Sign, that the Authors of those *Interpolations*, and *Dislocations*, and *Omissions*, were sensible of the very strong the genuine Texts, while uncorrupted were against their Incredulity; and how great a Temptation was which could oblige them to go to such strange Methods of *Wickedness*, *Knaveery*, *Perfidiousness*. But as for the modern Plea of *distinct Senses* in these Prophecies; though it may probably pass upon many good Christians; as serving for what to support, as they imagine, what they already believe to be true: Yet, as to the Unbelief whether *Jews* or *Gentiles*, for whose sake chiefly the Matter ought to be clear'd, he must be very

indeed that can once suppose it will at all tend to
their Satisfaction.

I conclude with Bishop Chandler's own concluding Sentiments; to which I heartily agree: That the Christian Prophets, [Christ and his Apostles,] have given us the true Meaning of the Jewish Prophecies; when they directly applied them to the Days and Actions of the Messiah.

P. 483.

Explication of the three several Predictions made to Ahaz; to the House of David; and to the People of Judah; in Isaiah's VII, VIII, and IX Chapters: Especially of that made to the House of David, concerning a Son to be born of a Virgin.

THESE Predictions are evidently Three, distinct one from another. The first made to *him*, concerning his Deliverance from *Rezin*, King of *Syria*, and *Pekah* King of *Israel*: and was to be fulfilled immediately: and is ever in the Singular Number, *I*, and *Thou*, and *Thee*, and *Him*. The second, made to *the House of David*, concerned a Son to be born of a Virgin, and named *Immanuel*, *is with us*: and has no limited Time here for Completion: but is ever in the Plural Number, *You*, *They*, and *Us*. These Two were deliver'd at the same Time, and in the Presence of *Ahaz*. The third, made to the People of *Judah*, concerned the Destruction of the Ten Tribes, and of the King of *Syria*, by the King of *Assyria*; and that he should go very near to destroy the People of *Judah*, but that because of *Immanu-El*, because God was with the House of *David* and People of *Judah*, and with the People of *Syria* and of *Israel*, these should escape, tho' with no small difficulty, out of the Hands. This was deliver'd, the latter Part of it,

G

about

about Nine Months after the other two : and the Birth of a Child of *Isaiah's*, not then conceived, and the former Part in the Presence of the High Priest, and of an ancient Prophet, belonging to the People of *Judah*; and was to be fulfilled immediately : and is still in the Plural, *The People, The Land of Immanuel*.

But before I come to the Explication of the Predictions themselves, I must set down an Epitome of that History of *Abaz*, which is here concern'd, from *Josephus's* uncorrupt Copies : which, for the most part, agree with our common Copies of the *Kings* and *Chronicles* also.

2 *King*. xvi.

I—20.

2 *Chr*. xxviii.

I—27.

Abaz, says *Josephus*, when he came to the Kingdom, proved most impious towards God, and a Transgressor of the Laws of his Country : He imitated the Kings of *Israel*, he reared Altars in *Jerusalem*, and offered Sacrifices upon them to Idols. To which also he offered his own Son, as a Burnt-offering : according to the Practices of the *Canaanites*. His other Actions were also of the same Sort. Now as he was going on this mad Course, *Rezin* the King of *Syria* and *Benadab*, and *Pekah* the King of *Israel*, who were now at Amity one with another, made War against him. And when they had driven him into *Jerusalem*, they besieged that City a long while ; making but a small Progress, on account of the Strength of its Walls. — And when the King of *Syria* had slain those in the [other] Garisons, and the Kings in their Neighbourhood, and had driven out much Prey, he returned with his Army back to *Damascus*. Now when the King of *Jerusalem* knew that the *Syrians* were returned home, supposing himself a Match for the King of *Israel*, he drew out his Army against him ; and joining Battle with him, was beaten. And this happened, because God was angry with him, on account of his many and great Enormities. Accordingly 120000 of his Men were slain by the *Israelites* in one Day ; whose General, *Amasias* by Name, and *Zacharias* the King's Son, in this conflict were slain ; as well as the Governor of the King's Army, whose Name was *Ericam*. He also carried away *Benadab*, the General of the Troops of the Tribe of *Judah*, into Captivity. They also carried away

Women and Children of the Tribe of Benjamin Captives. [200000 in Number, in our Book of *Chronicles*.] And when they had gotten a great deal of Prey, they returned to *Samaria*. [Which Captives, at the Suggestion of the Prophet *Obed*, from God, they sent all back immediately to *Jericho*, the Capital City of the Tribe of *Benjamin*, without doing them any harm; as God had signified beforehand, by naming *Isaiah's* Son, now with him, *Shear-Jashub*, *The Remnant shall return*.] Hereupon King *Abaz*, having been so thoroughly beaten by the *Israelites*, sent to *Theglathalassar*, King of the *Assyrians*, and sued for Assistance from him in his War against the *Israelites*, and *Syrians*, and *Damascenes*; with a Promise to send him much Money. He sent him also great Presents at the same time. Now this King, upon the Reception of those Ambassadors, came to assist *Abaz*; and made War upon the *Syrians*, and laid their Country waste, and took *Damascus* by force; and slew *Rezin* their King, and transplanted the People of *Damascus* into the upper *Media*, and brought a Colony of *Assyrians* and planted them in *Damascus*. He also afflicted the Land of *Israel*, and took many Captives out of it; &c.

2 Chr. xxviii
9--15.

N. B. The particuiar Juncture of Affairs when *Isaiah*, with his Son *Shear-Jashub*, was sent to *Abaz*, seems to have been, when, in the Second Year of his Reign, (for the Circumstances will fit no other Year but that;) the 200000 Captives were just returned home: of which return, *Isaiah's* Son *Shear-Jashub*, which signifies *the remnant shall return*, had been appointed a Sign: (though our Copies omit giving us an account when he was first appointed for that Sign:) and that Sign was just accomplished the *Remnant's* actual Return. *Shear-Jashub* was therefore the properest Person in the World to accompany his Father *Isaiah*, and create a Confidence in his present Prophetick Errand. At this very Juncture then, the Kings of *Syria* and *Israel* were united together against *Judah*, against the House of *David*, and against *Abaz*. At this juncture two of the male-branches of the Royal Family; two of the Sons of *Abaz*, who were of course both of the House of *David*, and of the Tribe of *Judah*, had perished: the one sacrificed by his Father *Abaz*; the other slain in the last Battel. At this Jun-

2 King. xv.
27, 30.
xvi. 1.

sure the Confederates had agreed not only to cut
 the present King of *Judah, Ahaz*; but, most pro-
 bably, to root out the whole Royal Family, wa-
 all the Male-branches of the House of *David*; and
 to translate the Kingdom to the Family of *Tabee*,
 whose Son was intended to be made King of *Juda-*
in the Stead of Ahaz. At this very Juncture, at the
 most critical Juncture of Affairs, was *Isaiab*, with his
 Son *Shear-Jashub* in his Hand, sent by God to *Ahaz*
 with a very solemn Message, and a very gracious
 Promise of Deliverance; not only to himself, but to
 the whole Family of *David*; who were in the fam-
 Consternation with himself, under the present Dis-
 stress. Accordingly *Isaiab* is commanded, not only
 to propose an ordinary Message of Deliverance from
 these confederate Kings to *Ahaz* himself, and to
 assure him that those two Firebrands, *Pekah* and
Rezin, should soon be extinguished, and should van-
 ish into smoke, without hurting him; and that *Isra-*
in particular, should from that very time so greatly
 decay, and be so grievously harra's'd, and so cer-
 tainly distress'd in his own Captivity, by the King of
Assyria, that in 65 Years time they should entire-
 cease from being a distinct People, politically con-
 sidered; but also, after an unusual Manner, to offer
Ahaz the greatest Miracle, either in the height above
 or in the depth beneath, for his full Satisfaction, that
 so it should be. But upon wicked *Ahaz's* open dis-
 trust of God, and direct Rejection of *Isaiab's* Mes-
 sage to him, God appoints the Prophet to deliver an
 alike solemn Message to the House of *David*, then in
 imminent Danger of having its Male-line extirpated.
 Which is that of the Birth of *Immanuel*, of a Vir-
 gin. After the Delivery of which solemn Message
 the Prophet addresses himself to *Ahaz* again, in the
 foregoing more ordinary Manner; and gives his Son
Shear-Jashub for a Sign of what he had told him
 just before, that though this Son of his was, as he
 saw, within a very little of Years of Discretion; yet
 the Confederates should leave his Country to secure
 their own, before he arriv'd at that Age. And that
 the People of *Judah* might also have some distant
 Security, the Prophet is ordered to give them a li-
 Sign, by another Son of his, not then conceived
 but to be born about Nine Months afterwards; Ma-
ber-jbalal-basb-baz, by Name: which signifies, Ma-

to the Spoil; *hasten the Prey.* Upon whose God declared, that the *Assyrian King* should take such *hast to spoil the Syrians*, and the *Ten Tribes*, the *Jews Enemies*, and to bring them Deliverance from any farther fear of them, that *before that in Judah*, now born, should be able to say, *my Father or Mother*; before he should be able to speak; *i. e.* about a Year and Half's Time, the King of *Assyria* should carry the Spoils of both *Syria* and *Israel*. All which exactly came to pass accordingly. I shall therefore first set down these *Prophecies*, as I think they were written in the old *Copy*, and as they ought to be now written and understood; and then give my *Reasons* for this *Reading* and *Interpretation*.

And it came to pass, in the days of *Ahaz*, the *Isaiah VII.* son of *Jotham*, the son of *Uzziah*, king of *Judah*, *Rezin*, the king of *Syria*; and *Pekah*, the son of *Remaliah*, king of *Israel*, went up towards *Jerusalem* to war against it: but could not prevail against it.

And it was told the *HOUSE OF DAVID*, that *Syria* is confederate with *Ephraim*: and his heart was moved, and the heart of his people, [of the tribe of *Judah*,] as the trees of the wood are moved with the wind. [As fearing the Destruction of the Male-line of the Family of *David*; and so, they imagined, the failure of God's ancient Promise made to that Family.]

Then said the Lord unto *Isaiah*, Go forth now, and say unto *AHAZ*, thou and *SHEAR-JASHUB* thy son, stand at the end of the conduit of the upper pool, in the high way of the fullers field.

And say unto *HIM*, Take heed and be quiet, stand, neither be faint hearted; for the two tails of smoking firebrands; for the fierce anger of the Lord with *Syria*; and of [*Pekah*] the son of *Re-*

emaliah, because *Syria*, *Ephraim*, and [*Pekah*] the son of *Remaliah*, have taken evil counsel against *THEE*, *6.* Let us go up against *Judah*, and vex it; and let us make a breach therein for us; and let us possess it in the midst of it; even the son of *Tabeal*. Thus saith the Lord God, It shall not stand, neither shall it come to pass.

3. For

Isaiah VII.

Ezr. iv. 2.

8. For the head of Syria is Damascus; and head of Damascus is Rezin: and during 65 years shall Ephraim be broken, till it be not a people [till Esar-haddon introduce a colony of foreign Syrians to possess their land: who was king of Babylon 65 years after the delivery of this prophecy.]

9. And the head of Ephraim is Samaria; and head of Samaria is [Pekah] Remaliah's son. [He] also [of the tribe of Judah] will not believe, for ye shall not [your selves] be [long] established [but shall be greatly afflicted and harassed by the Syrians also: which came to pass accordingly.]

10. Moreover, The Lord spake again unto Ahaz saying,

11. Ask for THEE a sign of the Lord thy God: ask it either in the depth, [below, that shall rise from the dead] or in the height above [that one shall ascend into heaven.]

12. But AHAZ said, I will not ask, neither will I tempt the Lord.

13. And the Lord said [by the prophet,] HEBE YE NOW, O HOUSE OF DAVID. Is it a thing for YOU to weary men; but will YOU weary my God also?

14. Therefore the Lord himself shall give you [of the house of David] a sign. Behold, [that] all the Male-line of the house of David should be cut off: God is able to support that Family, and make Promises good to it by one single Female of it: accordingly, God has decreed to do a very strange thing for that Family:] A virgin shall conceive, and bear a son: [the son of David] and THEY shall call his name, [not Immecha-El, God is with Thee, Ahaz: nor Immo-El, God is with Him, Ahaz: nor Immam-El, God is with Them, the Syrians and Philistines: nor Immi-El, God is with Me, the Prophet, but] Immanu-El, God is with Us, [of the house of David and tribe of Judah.]

Isaiah IX.

Micah V. 2.

6. For unto US [of the House of David and Tribe of Judah] a child is born. [yeled yullad, natus est; a bairn is born:] or in Micah's Phrase, yaladah, parens peperit:] unto US a son is given, whose government is upon his shoulders: and his name is called a Wonderful One, a Counsellor, mighty One, a God, a Potentate, a Prince of peace, a Father of the future age.

7. Of the increase of his government and peace *Isaiah IX.*
 there shall be no end. Upon the throne of DAVID,
 to whose *House* this Prophecy was delivered:] and
 upon HIS kingdom, to order IT, and to establish IT;
 with judgment and with justice, from henceforth
 even for ever. The zeal of the Lord of Hosts will
 perform this.

15. But as to thee, O Abaz, and thy present dis- *Isaiah VII.*
 tress;] though this youth [now in my hand, Shear-
 hub, be past milk, the food of children, and is
 come to] eat butter and honey [the food of men;
 22. and is almost able] to know to refuse the
 evil and chuse the good; [is almost come to years
 of discretion; yet]

16. Before this youth shall know to refuse the evil
 and chuse the good; [before he shall come to years
 of discretion;] the land that THOU art vexed for,
 shall be forsaken of both her kings: [Rezin and
 Sennacherib: which came to pass, in much less than a
 years time.]

17. The Lord shall bring upon THEE, and THY
 people, and upon THY fathers house, days that have
 not come, from the day that Ephraim departed from
 Judah, even the king of Assyria, &c.

1. Moreover, [at another time and place very *Isaiah VIII.*
 on afterward;] the Lord said unto me, [Isaiah;]

make thee a great roll, and write in it, with a
 mournful pen, concerning Maher-shalal-hash-baz. **Job xxxiv. 6.*
 make speed to the spoil, hasten the prey.] *Isa. xvii. 11.*

2. And I took unto me faithful witnesses, [of *Fer. xvii. 9, 16.*
 Symbolical Prophecy] to record; Uriah, the
 high priest; and Zechariah, the son of Jeberechi-
 jah, [the ancient Prophet.] *2 King. xiv. 10—16.*
Chr. xxvi. 5.

3. And I went in unto the prophets, and she
 conceived and bear a son. Then said the Lord to
 me, Call his name Maher-shalal-hash-baz: [make
 speed to the spoil: hasten the prey.]

4. For before the child [now born] shall have
 knowledge to cry, My father and My mother;
 within a Year and halfs time;] the riches of Da-
 mas, and the spoil of Samaria shall be taken a-
 way before the king of Assyria. [which came to
 pass in less than a year and half.]

to that of the Birth of *Inmanuel*, Chap. vii. 14. here it is plac'd; but put it in Chap. ix. 6, 7. and a different System of Prophecies. (2.) That the youth describ'd in Chap. vii. 15. before whose knowledge of good and evil, the Land of *Judah* was to be forsaken of both her Kings; is here expounded *Shear-Jashub*; while the Coherence of all our Hebrew and Greek Copies implies, that it belongs to *Inmanuel*. (3.) That 'tis absurd to suppose, that an event how wonderful soever, as is that of a *Son to be born of a Virgin*, above 700 Years afterwards, should be given as a Sign to the House of *David*, as it is here; to assure them of God's Deliverance from a present distress; since that Sign must be somewhat that should come to pass very soon, and before the Delivrance itself, of which it is a Sign: as the other two Signs of *Shear-Jashub*, and *Maher-shalal-hash-baz*, suppos'd to do. To which distinct Allegations I must make distinct Answers. To the first Objection, from the Order of the present Hebrew and Greek Copies; which divide the Prophecies, that are here by me joined together; I confess the Fact. But still believe that the Copies, before the Second Century, did not separate them; and that they ought not to be separated; for the Reasons following.

(1.) The modern *Jewish* Copies, in points of Consistence between them and the Christians; and especially in this place, where, if the Order be as I have placed here, will be the strongest Prophecy on the Side of Christianity; and if it be as it now stands, there will be a strong Objection against Christianity; ought not to be presently relied on. The *Jews* have so corrupted their Copies against the Christians; of their *Rabbinical* Authors, of their *Targums*, of their Sacred Books themselves, in the like Cases, we have just now seen; that we can have no dependance on such Copies, on such Occasions. Thus, to give here but one Instance, The *Jews* stood for the publick Worship of God, as per to the Temple at *Jerusalem*; and the *Samaritans* as peculiar to that by Mount *Gerizim*. Hence we have two Readings in the two Pentateuchs, *Jewish* and *Samaritan*. And the unanimous Consent of the present *Masorete Hebrew* and of the *Greek Copies* on the Side of the *Jews*. Yet does it appear, that those

H

Copies

Ex. xx. 17.
Deut. xxvii. 4.

Eff. on the Old Copies are corrupted; and the *Samaritan* Copy found to be there, as well as almost every where else, in the right against them.

171.

*See Eff. on the
Old Test.
P. 321.*

(2.) The Tenor and Language of the two Prophecies here join'd together, do naturally imply, that they did originally follow one another immediately. For when the Prophet had declared to the *House of David*, in the Plural, *YE* and *YOU*, and *THEY* and *US*, that a Virgin should conceive and bear a Son; and *THEY* should call his Name *Immanuel*, *God is with us*: What more natural in prophetic Style, than to introduce the *House of David*, in the same plural Number, as immediately rejoycing in the View of such a Blessing? as it stands in the other, *Unto us a Child is born; unto us a Son is given*. What more natural, after such a Blessing promised expressly to the *House of David*, than that Declaration therein contained? Upon the Throne of *DAVID*, and upon *HIS* Kingdom; to order and to establish *IT*, with Judgment and with Justice from henceforth even for ever?

(3.) The Coherence of the second Prediction, it stands separate in our present Copies, is absurd, almost impossible to be true. It runs thus: *For the entire Battel of the Warrior is with confused Noise, and Garments rolled in blood; and shall be with burning, and fewel of Fire: For unto us a Child is born; - - - A Prince of Peace: - - - Of the increase of his Government and Peace there shall be no end.* It is that be the wrong Place for this famous Prophecy, there is little doubt to be made, but this which we have determined is the right.

(4.) We have almost the express Confession of the Jewish Targum of *Jonathan*, that this Prediction belongs to the Place that I have put it. For he expressly says, It was given to the *House of David* while, in the present Situation, it was given to the High Priest, and to an ancient Prophet of the Jews, or to the People in general: and while No other Prediction in the whole Book of *Isaiah* is given to the *House of David* in particular, but that about *Immanuel*; and this Prediction was expressly given to the *House* in particular, and to that only. This Testimony seems to me a plain Remains of the original Order.

(5.) *Jerom* himself, after a sort, seems to intimate is to be the true Place of the latter Prediction. For though he follow the common Copies, yet does he expressly, *Capta Emmanuelis, & Nascentis Pueri* In Loc. *Virgine Prophetia, ex eo loco, ubi dicitur ad Achaz, etc tibi signum a Domino Deo tuo: versiculo isto* *quia est, quo inferitur, Zelus Domini Exercituum* *dicit hoc.* The Prophecy of *Immanuel*, and of the Child that was to be born of a Virgin, begins at the Place where it is said to *Achaz, Ask thee a Sign of the Lord thy God;* and ends with this Conclusion, *The Zeal of the Lord of Hosts will do this.*

(6.) But my principal Evidence is a direct one, and an original one: An express Citation of the context in the first Century of Christianity, and in the Apostolical Constitutions themselves, and that exactly in the Order I have here given it: Which See *Proposals*, P. 4. 5. being a Citation before the *Jews* had made any Corruptions in their Copies, is in its own nature inestimable. Nor is this Citation to be suppos'd the Addition of two remote Texts together, as some would have it; *because* that Book has no such parallel connected Quotations of different places on any other occasion: *because* it distinctly calls it *One Text*, in the singular Number; and *because* the Occasion of its Citation there did not at all require such an Addition, but rather the contrary: It being there quoted only to prove, what is in the former Part, that *Jesus* was to be born of a Virgin; and there was no manner of need of the rest, unless as it was part of the same Context in the Bibles of that Age. I wish the Learned could duly consider the Force of this entire Evidence.

The second Objection is this, *viz.* that the Youth described in Chap. vii. 15. before whose knowledge good and evil, the Land of *Judah* was to be foretold of both the Kings of *Syria* and *Israel*, is here supposed of *Shear-Jashub*; while the Coherence of our *Hebrew* and *Greek* Copies implies, that it belongs to *Immanuel*. To this I Reply, That all other Characters do shew that the Copies are here also mispos'd and disordered; and that the Youth here ascrib'd to, could not be *Immanuel*, but *Shear-Jashub*. For,

Isa. vii. 3.

(1.) The Reason why *Isaiah* was particularly commanded to take his Son *Shear-Jashub* along with him, when he was to go and meet *Abaz*, most naturally implies, that he was to have some particular Share in that Message. Yet has he no such Share at all, unless he be here meant by *The Youth, Hamanbar*, who was to be a Sign to *Abaz*. He being where else mentioned afterward in the whole Transaction.

ver. 15.

ix. 6.

ver. 14.

(2.) The Youth here meant, was really such Youth as was almost arrived at Years of Discretion. For of such the word *Nakhar* here in the Original most properly and generally used; and not of an infant not yet born. Our *English Version* indeed calls him a *Child*; and calls the Great King expected to be a *Child* also. But the Original does not. *Immanuel* is there stiled *Yeled*, a *little Child*; but *Shear-Jashub* is never so stiled. Nor could he be so stiled in Propriety of Speech: For 'tis plain he was almost arriv'd at Years of Discretion at this time.

Buxt. Synag.

Jud. p. 112,

113.

2 King. xv. 27.

xvi. 1, 9.

(3.) The Circumstances of the History will bear it, that this Youth, before whose coming Years of Discretion the two Kings would be call'd out of *Judea*, to defend their own Kingdom from the *Assyrian* Invasion, should be meant of *Immanuel*, one not yet conceiv'd. For if it had been He, the Term must have been about 14 Years future; for so long time is necessary, in the Opinion of *Jews*, and Experience shews the same in all Nations, for one not yet conceiv'd to arrive at Years of Discretion. Whereas that Term was over, the Prophecy fulfill'd in a single Year: as the Chronology assures us. Now to suppose a Prediction to be given, as a grand Comfort to an afflicted Nation that within 14 Years they should be delivered: when the Accomplishment was to be in one Year, is a very unaccountable Supposition. While the Age of *Shear-Jashub* exactly agrees to the same Prophecy and its Accomplishment.

Isa. vii. 3.

ver. 13, 14.

(4.) The singular Number here used, *The Lord for which thou [Ahaz] art vexed* --- *The Lord shall bring upon thee, and upon thy people, and upon thy father's house, &c.* shews, that the Person spoken to was *Abaz*, with whom *Shear-Jashub* concern'd: and not the House of *David*, with whom *Immanuel* was so. And the Reader will easily

ve that the singular Numbers, *THOU*, and *THEE*, *Isa. vii. 11,*
and THY, and *HIM*, in these two Prophecies, al- *12, 16, 17.*
 ys concern *Abaz*, and *Shear Jashub*; with the
 ne of the land of *Judah's* Deliverance from the
 ings of *Syria* and *Israel*: and that the plural Num-
 r *YE*, and *YOU*, and *US*, and *THEY*, always *ver. 13, 14.*
 ncern the House of *David*, and *Immanuel*; with *ix. 6.*
 Blessings to them belonging. distinct from the
 er.

(5.) It appears by certain Evidence that, in the old
Greek and *Latin* Copies, there was great Disorder in
 very Place. For *Justin Martyr's Greek* Copy had
 4th Verse of the viiith Chapter in the Middle *See the Places*
 the 16th Verse of the viiith. *Irenæus's Greek Co-* *cited pag. 29*
 had the 6th Verse of the ixth Chapter in the *prius, and*
 ddle of the 3d Verse of the viiith. And *Tertul-* *Proposals, p. 4*
 's *Latin* Copy had the 4th Verse of the viiith *5.*
 mediately after the 14th Verse of the viiith; with
 greatest Confusion imaginable. And that Con-
 on cannot, I think, be any better way rectified,
 a by following the old *Jewish Targum*, and the
 ation in the *Constitutions*; with the natural Order
 Circumstances of the Prophecies themselves, and
 their Completions; as I have exactly done in the
 oing Series. However, since I have so fully
 d already that the two Verses, now in the ixth
 pter, were originally interpos'd between the 14th
 15th Verses of the viiith. It is not of much
 nsequence how we regulate the Disorders of our
 ent Copies any farther. Nor will any one living
 believes those two Verses are here rightly inter-
 d, and considers their Place and Contents, ever
 bt of the Justness of *St. Matthew's* and the anti-
 Churches literal Application of this Prophecy to
 Birth of the true Messiah, *Jesus of Nazareth*, of a
 e-Virgin.

Agg to the 3d Objection, that an Event above 700
 rs future, could not be a *Sign* to the *House of*
David, of a Deliverance from a present Distress; as
Shear-Jashub and *Maher-shalal-bash-baz* are suppos'd to
 o *Abaz*; I say 'tis entirely groundless: and only an
 nce how little Attention we give to Scripture
 guage and Scripture Prophecies. The Word *Sign*
 cripture is not only us'd for such a Pledge or To-
 beforehand, but is frequently us'd merely for a
 or *Miracle*; and not seldom for a present Prophe-
 tick

tick Symbol only, whether miraculous or not, be join'd to a Prediction for a Memorial; and make the deeper Impression on the Persons concern'd: without any Regard to its assuring them *fore-hand* of the Truth of somewhat that was to come afterward: as any one may easily remark upon a view of the several Places where this Word is used. Accordingly, when *Abaz* had rejected the Offer of a *Sign*, in the former Sense, of a present Miracle, or Pledge or Token before-hand; God gives him *Signs* in the other Sense; that before *Shear-Jashub* should come to Years of Discretion, *Judah* should be freed from her present Enemies; and nine Months afterward another, that before a Child, then born, *Maher-shalal-hash-baz*, should be able to speak, the King of *Assyria* should come and lay waste to *Syria* and *Israel*: God also gives the *House of David* a more wonderful Sign, that they should not need fear Destruction, either now or long afterward, because a Virgin of their Family should certainly be the Mother of the Messiah, many Ages hence; and that his Name should be *Immanuel*, or God with us; as a Pledge of God's Favour, his lasting Favour to that Family. But as in the two other Cases, Deliverance from the *Syrians* and *Israelites* came before *Shear-Jashub* arrived at Years of Discretion, and the Destruction by the King of *Assyria* came before *Maher-shalal-hash-baz* could speak; so was the Land of *Judah* to be esteemed the Land of *Immanuel*, and the Tribe of *Judah* were to depend on God's being with them to deliver them, which is the Signification of *Immanuel*, before the Birth of a Child that was to be the Son of a Virgin. Nay, the longer that Birth was future, the longer the *House of David* secure by this Prophecy of Deliverance from Destruction: because that Family by no means to fail till the Birth of *Immanuel*, a pure Virgin was come to pass.

P. 331, 332.

N. B. Bishop Chandler seems to wonder that we have not the concurrent Testimonies of the Jews from this Text of *Isaiah*, either in their Targum or Talmud, or Rabboth, for the Expectation of the Messiah's Nativity of a Virgin: as we have in other Predictions quoted in the New Testament of Christ, and confesses it is not easy to account how for

orious a Circumstance touching his Birth, should
 together escape them, that were so much inte-
 rested in the Promise,
 Whereas I think it would rather be somewhat un-
 countable, if there should be such Testimonies re-
 maining among the *Jews*, at the time when all those
 books were written. I have shew'd in my *Essay on* P. 220-271.
Old Testament, that the Versions of *Aquila*, *Theo-*
cion, and *Symmachus*, were made on purpose in
 opposition to that ancient and most authentick *Se-*
ptuagint Version, which the Christians so strongly quo-
 t against the *Jews*: and that their oldest *Chaldee*
*Targum*s were made upon the Plan of their newly
 corrupted Copies, and with Design to secure the mo-
 dern Readings of those Copies against the original ones,
 that agreed with the *Septuagint*. It also appears by
Origen, in his *Dialogue with Justin Martyr*, soon af-
 ter the very time of the Composition of those new P. 262, 268,
Translations and *Targum*s, that this Prophecy of *Isaiah*, 291, 302.
 stood originally, and as it naturally sounded,
 only contradicted the Notions of the *Jews* in two
 Points, which they had then otherwise deter-
 mined: The one was, that they expected the Messiah
 to be a mere Man: whereas this Prophecy, as it ori-
 ginally stood here, and as it still stands elsewhere, de-
 monstrated he was to be God, or a Divine Person.
 The other, that he was to be born as all other Men
 of a Father and Mother: whereas this Prophe-
 cy, as it then stood, and still stands, both in the *He-*
brew and *Septuagint*, demonstrated that he was to be
 born of a Virgin. In order to get clear of which
 Strictures, *Jonathan Ben Uzziel*, upon *Isa. ix. 6.* as
 he had called the Messiah God, from the ex-
 press Text, calls him, without any Countenance from
 the Text, Man also; as if it were to balance the
 other. While all the three new Versions never here
 call him God at all. Nor do our modern corrupt
 Copies of the *Septuagint* here call him God, tho' we
 plainly know, from the old Citations, that the ge- See *Bos Sep-*
 ne Copies did call him so. And in order to get *tuag. in Loc.*
 rid of the other Doctrine, their new Versions ren-
 der that Word which naturally signifies a Virgin, and
 so rendered by the *Septuagint*, a young Woman. 2 King. xvi. 2.
 The *Jews* also at that time interpreted *Immanuel*, 2 Chr. xxviii. 1.
 not then conceived, of *Hezekiah*; contrary to all with
 Chronology. For 'tis evident *Hezekiah* was at that 2 King. xviii. 2.
 time 2 Chr. xxix. 1.

time no less than ten Years old. Such were the Versions and Interpretations of the *Jews* then: Which they would never have made, but in the great Extremity; and when the natural Sense of the genuine Text had greatly distress'd them. Tho' after all Versions and Interpretations, we cannot expect the Remains of their ancient Doctrine, that the Messiah was to be *born of a Virgin*.



II.

A Dissertation upon DANIEL'S Seventy Weeks:

Lemmata, or Preparatory Propositions

I. **THOSE** Historical Books of the Old Testament which were written after the Captivity, I mean the two Books of *Chronicles*, *Ezra*, and *Nehemiah*, have a great many more Mistakes in Names and Numbers than *any*, nay than *all* the other Books of the Old Testament put together.

P. 20-28.

P. 33-42.

This I have undeniably proved long ago, by a numerous Induction of Particulars, in my *Chronology of the Old Testament*; and have more lately inserted a Proof at large in my *Essay towards restoring the true Text of the Old Testament*: and shall not need to repeat the same here.

II. The *Jews*, since the first Century of Christianity, have given us an imperfect Book of *Ezra*, instead of that more entire and genuine one which stands now in our *Apocrypha*, under the Name of the first Book of *Esdras*.

P. 50-53.

This I have also fully proved in my *Essay towards restoring the true Text of the Old Testament*. Where I have observ'd, that this later *Ezra* was not cited by any Christian till the Days of *Jerom*, about the

the Fourth Century: but that the other was cited *Josephus the Jew*, in the first Century; and by the Christians of the four first Centuries. To which I must therefore again refer the inquisitive reader.

III. Both those Books of *Ezra* or *Esdra*s, as we now have them, differ considerably from the genuine Copy of the true *Esdra*s, as it stood in the Days of *Josephus*, in the first Century.

This is in part proved in the Book and Place already cited; and will be easily discovered by any one who pleases to make the Comparison of the several Copies.

V. The Book of *Nehemiah*, as we now have it, greatly differs from that genuine Copy of the same Book that was made use of by *Josephus the Jew* in the first Century.

This Observation is made in the Book and Place already mentioned. But because the Proof is not yet particularly given; and because some of the Corruptions in our present Copies have been of the most pernicious Consequence to Christianity, as will appear by and by, it will be proper to go over some of the chief Differences distinctly in this Place.

I.) In our Copies the main of this History belongs to the Days of *Artaxerxes*. But in *Josephus's* Copy the Days of his Father *Xerxes*. Of this more presently.

II.) In our Copies the main of this History belongs to the 20th Year of that King's Reign. But in *Josephus's* Copy to the 25th, 26th, 27th, and 28th, which also more presently.

III.) By our Copies the Walls of *Jerusalem* were finished in 52 Days; [a very short time indeed, for great Work:] and in the sixth Month, *Elul*. But those of *Josephus*, they were not finished under two Years and four Months; and in the ninth Month.

IV.) Our Copies mention *Nehemiah's* governing twelve Years, from the 20th to the 32d of the King's Reign. Of which not a Syllable in *Josephus*.

V.) In our Copies there is a large Addition, beginning at Chap. vii. 70. and ending at Chap. xiii.

P. 53, 54, 55.

Passim.

Neh. i. 1.

ii. 1, &c.

vi. 15.

v. 14.

xiii. 6.

1 Esd. ix.
38—55.

Neb. xii. 10,
11, 22.

See Prideaux
ad An. 458.

Neb. v. 14.

xiii. 6.

ii. 6.

26. confess'd in the Vulgar *Latin* to be distinct from the Book of *Nehemiah*, and written in the third Person, as by a different Author: while all the rest is written in the first Person, as *Nehemiah's* own. The *Addition* contains Part of a Chapter plainly belonging to the Book of *Ezra*: *Nehem.* viii. 1—12. and truly placed in the Apocryphal *Ezra*, and by *Josephus*. The rest of its Contents are no other than an *Appendix* to *Ezra* or *Nehemiah*; written long after their Deaths; and taking in Branches of the Jewish History as late as *Jaddan*, the High Priest, in the Days of the last *Darius*, and *Alexander* the Great, and now generally given up as a later Addition to the Learned: And, what is most of all remarkable, appears to have been no Part of *Josephus's* Copy in the first Century. Which additional Branches supposed formerly to belong to *Nehemiah* himself, long been one of the grand Pleas of the Unbelievers against the genuine Truth and Antiquity of the Book of the Old Testament.

(6.) The Circumstances of the Book it self, I mean of the first Part from Chap. i. 1. to Chap. vii. and of the last Part from Chap. xii. 27. to the end put together; which both are in the first Person as *Nehemiah's* own; and both acknowledged by *Josephus* as his; are now evidently in great Confusion. Whereas all is now placed under *Artaxerxes*; and have an Account in the first Part, that *Nehemiah* was Governor of *Judea* twelve years, from the 20th Year of *Artaxerxes*; And in the last, that he returned to that King in the 32d year, and staid with him some time; and then came back to his Government of *Judea*: where probably he died: and that, *Josephus* assures us, in his old Age also: This is not to be consistent with it self. For, as we can prove presently that his first Mission was, for command under old *Xerxes*, and not under his Son *Artaxerxes*: So do all our present Copies agree, that when the King of *Persia* first permitted him to go to *Jerusalem*, he made *Nehemiah* set him a time, before his Return to his Office of Cupbearer: Which could not be the long Space of twelve Years, in which old *Xerxes* could hardly hope to live. It is much more likely that *Nehemiah* return'd to the Persian Court till the 20th of *Artaxerxes*;

he went back with a Commission from him to be Governor of *Judea*, which he had not before; and that the last Part of the Book is the Remains of an account of his Government there; and belongs to the Reign of *Artaxerxes* the Son: as the former part, concerning the rebuilding of *Jerusalem*, belonged evidently to the Days of *Xerxes* the Father. In short, 'tis very true of this Book in particular, that Dean *Prideaux* truly observes in general of all the Historical Books that were written after the Captivity, that they seem very much to want that [comparative] Exactness, and fall short of that [comparative] Correctness which is in the other Part of the *Hebrew Scriptures*. But then, this great Inaccuracy appears, by *Josephus's* Accounts of the same books, not at all to be owing to their want of the Skill of *Ezra* in their Publication, which the Dean groundlessly imagines the rest had; but to the great Corruptions introduc'd into their later Copies by the *Jews*, in the second Century. Of which I have fully discours'd in the *Essay* above-mentioned.

Ad. An. 446.

V. The Book of *Esther*, as we now have it in *Hebrew* from the *Jews*, greatly differs both from the *Septuagint* Copy, and from that *Hebrew* Copy which *Josephus* made use of in the first Century: Both which later Copies agree very nearly together.

This is observ'd and prov'd in my foremention'd *P. 55, 56.* *Essay*. Nor will I here repeat the particular Differences there enumerated: But only add one more Observation of the same Kind; and it is this: That our Copies ascribe this History to the Days of *Oxyartes*, or *Xerxes*, King of *Persia*; (whose Name the *Massorets* have falsely pointed *Ahasb-verosh*;) while the *Septuagint* Version, *Josephus*, and the plain Order of the Sacred History contained in *Ezra*, *Nehemiah*, and *Esther*, together with many Circumstances of that History it self, evidently prove it to belong to no other than *Artaxerxes Longimanus*. But of this *See Prid. ad An. 46* Corruption more will be said presently.

VI. The History contain'd in the four last Chapters of *Ezra*, in the two last of *Esdra's*, and in the former six, and part of the seventh Chapters of *Nehemiah*, belong to the Reign of *Xerxes*, and not of *Artaxerxes*; as our Copies do all place them.

This is a Proposition wholly new; and of great Consequence: and therefore ought not to be asserted without producing good Evidence for which shall be distinctly done in this Place.

Ezra,
Nehemiah,
Esther,

(1.) The natural Order of the Sacred Books, they stood anciently, and as, in general, they stand, implies, that the History in the latter End of *Ezra*, and in the former Part of *Nehemiah*, belong to the Reign of *Xerxes*, and not to that of *Artaxerxes*. Thus we have all the Books of Sacred History, till *Nehemiah*, still standing in the Order of Time: *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *1 Samuel*, *2 Samuel*, *1 Kings*, *2 Kings*, *1 Chronicles*, *2 Chronicles*, are all so disposed, till the Capacity it self. According to which natural Order of Time we ought to suppose that the Beginning of *Ezra* should belong to *Cyrus*, *Cambyfes*, and *Darius Hystaspis*: as it really does; both in ours, and in *Josephus's* Copies. We ought in the next place to suppose that the latter End of *Ezra*, and the former Part of *Nehemiah*, the Book next following *Ezra* belong to *Xerxes*, the Son of *Darius*: and that the latter End of *Nehemiah*, and the next Book, *Esther*, belong to *Artaxerxes* the Son of *Xerxes*. And to imagine that this Order is here and here only inverted is not a little strange and unaccountable.

Dan. xi. 2.

(2.) If we take our present Copies here to be genuine ones, we have not one word of *Xerxes* in all the Bible History: who yet was the greatest and richest of all the Kings of *Persia*; and as such, very remarkable in the Prophecy of *Daniel*: and in *Ptolemy's* Canon reigned no fewer than 21 years. Which thing is also pretty strange and unaccountable, especially when no other King of *Persia*, unless *Magus* of seven Months, is omitted.

Ezra vii. 1.

1 Esdr. viii. 1.

2 King. xxv.

18.

Neb. vii. 7.

(3.) The Age of *Ezra* in our Copies will not in any means permit that this King of *Persia* should be *Artaxerxes*. For *Ezra* was, according to them, the Son of *Seraiah*, the High Priest; who was slain, both ours and *Josephus's* Copies assure us, at the Destruction of *Jerusalem*, 52 Years before the first coming of *Cyrus*; he returned back with *Zorobabel* and *Jeshaias* at the first of *Cyrus*: He went back to *Babylon* afterward; and getting into Favour with the King of *Persia*, became, in his old Age, as it is in *Josephus's*

Reformer of the *Jews*. Now if we take this
 ing of *Persia* to be *Artaxerxes*, as in our Copies,
ra must, on this Hypothesis, as Dr. *Prideaux* *Ad An. 458.*
 ntly computes, be at least 132 Years old, when he
 ne back to *Jerusalem*; and by our Copies of *Ne-* *Neb. viii. 9.*
iah, which mention him as alive 15 Years after-
 rd, he must, as the Doctor rightly computes, be at
 st 147 Years old: which is utterly incredible. Whereas
Seraiah were his immediate Father, &c. yet if
 take *Xerxes* to be the King here meant, and re-
 re Part of the viiith of *Nehemiah* to the Book of
ra, to which it belongs; or at least omit the Clause
 mentions *Nehemiah*, which was absent from *Jo-*
hus's Copy; we thereby cut off 36 Years, and
 ing his Age within some tolerable Degree of Pro-
 bility. Tho' it must be confess'd, that we not
 ing the Genealogy of *Ezra* in *Josephus*, are not
 y secure but there may have been a Person omit-
 in our Copies, between *Seraiah* and *Ezra*; as 'tis
 lent both by the Book of *Chronicles*, and by *Jo-* *I Chron. vi.*
hus, that no fewer than six Persons are at once *4--16.*
 ted herein the very same Genealogy. If this *Neh-* *Ezr. ii. 2.*
b were the same that is mentioned as coming up *I Esd. v. 8.*
Zorobabel, the like Argument from his Age *Nebem. vii. 7.*
 ld determine for *Xerxes* against *Artaxerxes* also.
 because there is nothing but the bare Similitude
 Names in that Case; which is not of great Weight:
 because they indeed seem to me to be two dif-
 nt Persons. I shall not insist upon it.
 In the seventh Year of this King's Reign, some *Ezr. x. 18.*
 the Priests that had taken idolatrous Wives are ex- *I Esd. ix. 19.*
 ly said to have been the Sons of *Jeshua* the
 h Priest, in the first of *Cyrus*, and of his Bro-
 n: and four of them are named. *Josephus* also
 ms us, that *Joiakim* the High Priest, the eldest
 of the same *Jeshua*, outliv'd the same time, and
 nearly when *Ezra* died. Now from the first
Cyrus to the 7th of *Artaxerxes*, in the Canon,
 no fewer than 79 Years; and in *Josephus's* Co-
 at least 86 Years: but to the seventh of *Xerxes*
 21 Years shorter: and therefore much more
 eable to Probability than the other.
Eliashib, the Grandson of *Jeshua*, had newly
 ed on his Function of High Priest, as *Josephus*
 ms us, when the Walls of *Jerusalem* were built.
Jeshua was High Priest at the Return from the
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Babylonish Captivity: after which, if we take 20th of *Artaxerxes* for the time of the building Walls, according to our present Copies, is an Interval of 89 Years, to be allotted almost wholly to High Priests, or 44 Years apiece: while we have little more than 30 Years apiece for the following, till the Death of *Alexander* the Great, about which time *Jaddua* died; as *Josephus* assures us. But now, if we take *Xerxes*, instead of *Artaxerxes*, we have a more even Partition of those Periods, about 36 Years apiece, one with another, for all the six High Priests, after the Captivity. Which is more probable than the other. And if we remember, that *Jeshua's* Father *Josedech* was High Priest when *Jerusalem* was destroyed, upon the Death of his Father *Seraiah*, 52 Years before the first of *Darius*, as *Josephus* agrees, we shall find, that the Reason under this and the former Head will be strongly corroborated; and that particularly 89 Years are too many to be allotted to *Jeshua* and *Joiakim*, if they must nearly be, if the King here meant *Artaxerxes*: while all is clear and easy if he meant *Xerxes*.

2 King. xxv.
18.

Deut. xxxi.

9-13.

Neb. viii. 1-8.

1 Esd. ix. 38

55.

Jer. xxxiv. 8.

&c.

(6.) The former Part of the Book of *Nehemiah* cannot well be supposed to belong to *Artaxerxes*: our present Copies assure us, but to *Xerxes*, because it implies both the 7th and the 20th Years of the King's Reign to be Sabbatical Years, or Years of Release; which is impossible to be true. These Years ever differing by sevens of Years. This Observation of the two Sabbatical Years, or Years of Release, as in our Copies fixed to the 7th and 20th of *Artaxerxes*, are not usually taken notice of by Expositors. I suppose the Reason is, that they cannot reconcile such Facts to Chronology. Yet there are two plain Characters of those Years in the Copies. The first Character is, the solemn Remembrance over the *Pentateuch* at *Jerusalem*, in the Feast of Tabernacles, of every Sabbatick Year, and of no other Year whatsoever. Which yet was done by *Nehemiah* upon his coming to *Jerusalem* in the seventh Year of this King's Reign. The second Character of the Sabbatick Year, or Year of Release, was that of the Release of Debts, and Mortgages, and setting the poor free. Which was done in a former Year of *Rehoboam*, when *Jerusalem* was besieged by *Nebuchadnezzar*.

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P. F. 4124. *Ant. Br. Christ.* 590. which was al-
peculiar to such Years; and was done, by our Co-
in the 20th of *Artaxerxes*; against the Possibi-
of its being such a Year. While in the 7th of
Xerxes, without all Dispute, a Sabbatical Year began;
well as in the 14th, 21st, and 28th Years of his
ign. And if we suppose a Release to have been
de after the Walls of *Jerusalem* were finished, as
our Copies, this will agree to *Xerxes*, as *Josephus*
is it; who says the Walls were finished in the 28th
Xerxes: 9 Months after which, a *Jewish* Year of
lease most certainly began. Which Character of
obatick Years not fitting *Artaxerxes* but *Xerxes*, is
strong Argument against the former, and for the
ter, as standing in the original Copies of *Nehemiah*.
(7.) Our Copies that ascribe the History to *Ar-*
xerxes, do all assure us withal, as do those of *Jo-*
sephus, that this King, in his Decree for re-establish-
the *Jewish* Worship at *Jerusalem* by *Ezra*, has
se Words; *Lest there should be Wharh against the*
alm of the King and of his Sons: or as *Josephus's*
ords are, *Against me, or my Sons*; in two MSS.
ust me, or me quē dūquē dūquē dūquē, my Sons that
already dignified, or have Places in the Govern-
ent. Implying surely not only that this King of
ssia had at least *two Sons* at that time, but that
le Sons were grown up, and assisted him in the
overnment of his Kingdom also. Which was true
Xerxes, who had then *Hystaspes*, and *Darius*, if
Artaxerxes also grown up, and Assistant in the
overnment; but could not be true of *Artaxerxes*,
o was very young when he began to reign, [un-
Artabanus's Direction] about the 12th of *Xerxes*,
we shall see presently. And when he took the
rown himself, about 9 Years afterwards, upon the
ughter of *Artabanus*, he could hardly have any
ildren at all. Nay, we actually find, that tho' he
s a married Man in the 3d Year of his Reign, yet we
ver hear of any Children by *Vashti* his first Queen.
d we also find, that when he put her away, in that 3d
ear, he did not marry *Esther* till his 7th Year; the very
ear when the King of *Persia*, now enquired after,
d several Sons, and those of such an Age, that his
ngdom is called, both in the *Hebrew* and *Septua-*
t, as well of *Ezra* as of *Esdas*; *The Kingdom of*
Sons, as well as *his own Kingdom*: and in two
Copies

Levit. xxv.

i—7.

Deut. xv. i—6.

Neb. v. i—13.

Ezr. vii. 23.

i Esd. viii. 21.

See Prid. Ad.

An. 477.

Esth. i. 8.

ii. 16.

Eclog. ap.

Phot. Cod. 72.

Copies of *Josephus*, his *Sons* are said to be dignified. No so far as *Ctesias* can guide us, he had no Children lived to be Men by either *Vashti* or *Esther*; but that Children grew up to be Men, were all, except *Ochus*, born later: viz. One Son, *Xerxes*, by [later] Queen *Damaspia*; and Seventeen by his several Concubines. Nor is there mention of any of his Sons, but this *Ochus*, employed by him in Government during his whole Life. This Character therefore clearly determines for *Xerxes*, against *Artaxerxes*. And, by the way, we may here take notice, how exactly this Expression of *the Realm of King and of his Sons* agrees to *Xerxes*; who not only made his Second Son *Hystaspes* Governor of *Babylon* about the 9th Year of his Reign; but also made his youngest Son *Artaxerxes* King at one of the Metropolis's of *Persia*, at *Susa*, or *Ecbatana*, about the 12th Year. Leaving off the principal Affairs of Government at that time; and committing them to him to his prime Minister *Artabanus*, during all the rest of his Life: as we shall see presently. No Circumstances here at all agreeing with *Artaxerxes*.

Ezr. vii. 8.

1 Esd. viii. 6.

Esth. ii. 16.

iii. 7.

(8.) The King meant in the latter Part of *Ezra* and the former Part of *Nehemiah*, was one so early favourable to the *Jews*, that he sent *Ezra* to settle their Government in the 7th Year of his Reign, giving him withal great Authority and Privileges, which if interpreted of *Artaxerxes* is almost impossible to be suppos'd. For this very Year, the 7th of this very Reign, he married a *Jewess*, *Esther*, who though she was made Queen of *Persia*, durst not leave her Husband that she was so. Nay in the 12th Year of his Reign, he readily granted *Haman*, *Agagite*, his prime Favourite, and the *Jews* great Enemy, a Decree for cutting of their whole Nation through all his Empire. Nor durst *Esther* then venture to own her self to be a *Jewess*, till absolute necessity forced her to it. Certainly these things are utterly inconsistent. But as for *Xerxes's* Character, *Josephus* it is well known, as one that followed his Father *Darius's* Steps: and became a great Favourer of that Nation: and so was most likely to send *Ezra* on such an acceptable Errand, at the time here specified.

(9.)

(9.) This is greatly confirmed by the Circumstances of *Xerxes* in his 7th Year. For about that very Time it was, that he went and sent all about to destroy the Heathen Idols and Temples. Which Disposition was very likely to render him favourable to the *Jews*, who abhorred all such Idols and Temples, and were Worshippers of the Deity, without any Images whatsoever. Whereas the Disposition of *Artaxerxes*, at his 7th Year, as we have now seen, was entirely averse from any such Favours to the *Jewish* Nation. Nor is it unworthy of our Consideration, that *Xerxes* had, at this very time, *Jewish* Troops in his Army against *Greece*; (as we learn by a very authentic Testimony which mentions them, and is still remaining) and was therefore obliged in good Policy, as well as dispos'd by his hatred of Idolatry, to be favourable to the *Jewish* Nation at the same time.

Prid. An. 479.

Ap. Prid. ad An. 480.

(10.) This is still farther confirmed by the Consideration of the place whence *Ezra* was sent, in this 7th Year of the King's Reign, according to all Copies. Not from *Susa*, or *Ecbatana*, the Royal Seats of the *Persian* Kings; as was *Nehemiah* afterward sent from *Susa*; but from *Babylon*; which had long been rather too low a Condition to be the Seat of such a mighty Monarch. 'Tis not indeed expressly said, that the King of *Persia*, when he sent *Ezra* to *Jerusalem*, was at *Babylon*; but 'tis expressly said, that *Ezra* went up from *Babylon*, that he was to carry with him the Silver and the Gold the King and his Counsellors had freely offered: — and all the Silver and Gold [the Contributions] he could find in all the Province of *Babylon*. It is also expressly in *Josephus*, That *Ezra* living at *Babylon*, became a Favourite of King *Xerxes*: with the other Particulars as in the rest of the Copies. Nay it adds expressly, what is very remarkable, that when *Ezra* had read the King's Epistle or Commission to the *Jews* in *Babylon*, he sent a Copy of it to the *Jews* in *Media*: which Epistle or Commission he ought never to have read to the *Jews* in *Media* first, and never to have sent or carried Copies to *Babylon*, had the King of *Persia* been either at *Ecbatana* in *Media*, or its Neighbourhood *Susa* in *Persia*, when that Letter or Commission was granted to *Ezra*. Nor I believe that ever any body has hitherto supposed that the King of *Persia* was any where else but at

Ezr. vii.

1 *Esd.* viii.

Neh. i. 1.

See *Prid. ad*

An. 516.

Ezr. vii. 6.

viii. 1.

1 *Esd.* viii.

3, 6, 28.

vii. 15, 16.

See *ver.* 28.

with viii. 1.

1 *Esd.* viii. 13.

K

Babylon

Xen. Cyropæd. *Babylon* at this Time. 'Tis true, that *Cyrus* used
viii. keep his Winter at *Babylon*: as might *Cambyſes* and

Ascens. Cyri. *Jerusalem.* *Xenophon* assures us, that *Artaxerxes*
III. *sub fin.* *Mnemón* passed the Spring in *Persia*, at *Suſa*, or
XII. p. 513. *batana*: *Atheneus*, that the *Persian* Kings passed the
De Exil. Tom. Winter at *Suſa*, and the Spring at *Babylon*: As
II. p. 604. *Plutarch*, that they kept the Winter at *Babylon*.

Eſt. i. 2.
ii. 16.

Ap. Prid. ad
An. 479.

Ad An. 479.

cordingly we find *Xerxes* or *Artaxerxes* at *Suſa* the Winter, and early in the Spring, both in Copies of *Nehemiah*, and in *Joſephus's* Copies: when *Nehemiah's* Commiſſion was given, for the rebuilding of *Jerusalem*.
which may well agree together, if we diſtinguiſh the Times before and after that great Deſtruction of *Babylon*, which happened in the 6th Year of *Darius*; not otherwiſe. Beſides, we well know that *Artaxerxes* in his 7th Year, was not at *Babylon*, but at *Suſa* celebrating his Marriage with *Eſther*: So that he could hardly ſign a Decree at *Babylon* in this Year. Nor indeed do we know that he was ever at *Babylon* during his whole Reign. But then if we examine into *Xerxes's* Circumſtances in his 7th Year, he appears to have ſpent all the former Part of it in demolishing the Idols and Idol Temples. And we are particularly informed by *Herodotus*, *Cteſias*, *Arrian*, and *Strabo* themſelves, as we ſhall ſee preſently, that *Xerxes*, about this very time, came on this very Expedition to *Babylon*; and there ſtaid long enough to deſtroy the Temple of *Belus*, with the reſt of the Idol Temples there; according to the Prediction of the *Jewiſh* Prophets. Nor do we know that he was at *Babylon* more than once beſides in his whole Reign. At which Time and Place 'tis moſt natural to ſuppoſe the Decree in favour of the *Jews*, to be given. *Ezra* might poſſibly ſhew *Xerxes* ſome of thoſe Predictions of the *Jewiſh* Prophets, which he was then fulfilling; as *Joſephus* assures us was the Caſe of *Cyrus* and *Alexander* the Great alſo. 'Tis true, *Auſer*, and *Dean Prideaux* rather determine that the Progreſs to deſtroy the Idol Temples was in his 12th Year. But this they cannot do, without ſuppoſing him to lie idle at *Sardiſ* a Year and a Half, after his Retirement out of *Greece*, while he had left ſtill 300,000 or 400,000 Soldiers under *Mardonius*, in order to conquer that Country. 'Tis much more likely,

upon his Retirement, the latter End of the foregoing Year, he took up his Head-quarters at *Sardis*; and hence went this Progress immediately. At once to destroy the Idol Temples, and seize upon their immense Wealth, in order to support himself after his great Losses; and to compleat his vast Designs against

See *Prid. abi prius.*

(11.) This is the express and undeniable Assertion of *Josephus*; from his uncorrupt Copies of *Ezra* and *Nehemiah*, in the first Century. Who, without the least Doubt or Dispute, places these Histories under *Xerxes*: and does not appear to have heard of any Copies of those Books that placed them otherwise. So that how all the Learned come to determine the direct contrary, from our modern corrupt Copies, against such ancient and authentick Copies as *Josephus* made use of, particularly that which very probably was taken out of the Temple itself, is hard to account for.

See *Eff. on the Old Test. p. 193, 194, 195.*

VII. The Circumstances of the latter Part of the reign and Life of *Xerxes* seem not hitherto to have been well stated by Chronologers; and must be stated anew, from the original Authors, after the Manner following.

(1.) The grand Standard of ancient Chronology, which we call the Astronomical Canon of *Ptolemy*, assures us, that *Xerxes's* first Year corresponded to the Year of *Nabonassar's* *Æra*, 263. which began *A. P. I.* 428. *Ant. Ær. Christi* 486. Dec. 23. and therefore corresponded in general, to the next Year, *A. P. I.* 429. *Ant. Ær. Christi.* 485. though by the usual Method of that Canon, *Xerxes* himself must have begun to reign sometime before the beginning of that Year of *Nabonassar*.

(2.) *Charon* of *Lampsacus*, an Historian elder than *Herodotus*, and contemporary with *Xerxes*, but now lost, agrees with *Thucydides* as to the Beginning of the reign of *Artaxerxes*: as do also certain Annals now both mentioned by *Plutarch*. Whose Words are these: ' *Thucydides* indeed, and *Charon* of *Lampsacus* relate, that *Themistocles* came to the Son of *Artaxerxes*] after *Xerxes* was dead. But *Ephorus*, and *Dion*, and *Clitarchus*, and *Heraclides*, and many others besides say, that he came to *Xerxes* himself.

Plut in *Themistocle.*

• Now *Thucydides* seems to agree better with the
• Annals than the others'.

Prid. ad
An. 484.

(3.) *Herodotus*, the Father of *Grecian* History, is not above 30 or 40 Years younger than *Xerxes* himself; and one that very nicely describes the first 10 Years of his Reign; ends his History at that 10th Year, without informing us when his Son *Artaxerxes* began to reign; or when *Xerxes* himself died. Only so far he informs us about him, that when he came back from *Greece*, he returned to *Susa*; and both at *Sardis* in *Asia*, and at *Susa* he fell into the grossest Adulteries and Debaucheries; and that about the same time he went about, or sent about to destroy the Heathen Idol-Temples, and to plunder the of their Riches; and this both in *Greece* and at *Babylon*.

I. §. 183.
VIII. §. 109.

Prid. ad
An. 471.

(4.) That most excellent Historian *Thucydides*, who was born in the Reign of this very *Xerxes*, and wrote his famous History in or soon after the Reign of *Artaxerxes* his Son, and who all the way most accurately states the History of *Greece*, and, so far as was connected therewith, of *Persia* also; assures us that *Artaxerxes* the Son of *Xerxes* was King [Ruler] of *Persia*, as early as the Banishment of *Themistocles* out of *Greece*; and his flight to that *Coast* and that this flight was soon after the Siege of the Island *Naxos*, and before the famous Victory of *Artemisium*, at the River *Eurymedon*; about seven or eight Years before the last Year of *Xerxes* in the *Canon*. Though the rest generally agree, (as *Nepos* will inform us) that *Xerxes* was then alive. *Thucydides* says a Syllable of the Death of *Xerxes* at the same Time, as *Plutarch* and others have misunderstood him: Nor indeed does he tell us how long *Xerxes* reigned; nor when he died. But that *Artaxerxes* had begun his Reign [when *Themistocles* came to the *Persian* Court] is most evident in *Thucydides*: He producing, besides his Series of History, *Themistocles*'s own Letter to *Artaxerxes*, as then lately made King: which flight of *Themistocles* falls about the 13th Year of *Xerxes*, or 14 Years before the Beginning of *Artaxerxes*, in the *Astronomical Canon*. And this Testimony is allowed by *Dr. Prideaux*, who yet dissents from it, to be a Testimony of a grave Author, and of uncontested Authority in those Matters of the *Peloponnesian*

Ad An. 458.

War which he writes; as being done in his time, and he was near at hand to be informed of them, and he himself was an accurate Observer; and that he was just born when the Flight of *Themistocles* happened. Now that the History of this Flight of *Themistocles*, an *Athenian*, as was *Thucydides* himself; of his going to the *Persian* Court, and his writing a Letter to *Artaxerxes*, as then King, should be reckoned such a *Persian* Affair, and that done at such a distance, as *Thucydides* should mistake eight Years in and put *Artaxerxes* the Son, for *Xerxes* the Father; and produce a spurious Letter in confirmation thereof, Dr. *Prideaux* supposes; especially when we remember that *Charon* of *Lampsacus*, one contemporary with the Fact, besides the ancient Annals, and *Corneilius Nepos* do entirely agree with *Thucydides* herein, utterly incredible; and never to be admitted by judicious Chronologers. And it is very worthy of Observation here, that neither does *Thucydides*, nor any other ancient Author say any thing considerable of the publick Actions of *Xerxes*, as to the Affairs either of *Greece* or of *Persia*, during the last eight or nine Years of his Reign in the Canon.

(5.) *Ctesias*, a *Greek* Physician in *Persia*; who was between forty and fifty Years later than *Thucydides*, and of much less Reputation for Exactness and Fidelity than he was; assures us, that *Xerxes* had three Wives, by *Amistrie* his Queen; *Darius* the Eldest; *Artaspes* the Second, two Years younger; and *Artaxerxes* the Youngest. That he went to *Babylon*, and thence to *Ecbatana*; and then he tells a Story of the Rebellion of *Babylon* against *Xerxes*, and his Reduction of the same, by the Means of *Megabyzus*; like to that which *Herodotus* had given us of Zoroastrianism under King *Darius*, that it seems to many to be only a Corruption and Dislocation of the same Story. However, *Ctesias* goes on to the Expedition against *Greece*; and agrees to the other Accounts that *Xerxes* demolished the Heathen Idol-Temples; affirms, that when he returned into *Asia* he came to *Sardis*, and afterward went from *Babylon* to *Susa*; and that he fell into Adultery at that time; and that *Artapanus* was his chief Minister; and at last contrived to murder *Xerxes*: nay, as *Ctesias* thought, he really murdered him: that he persuaded the youngest Son, *Artaxerxes*, that his eldest Brother *Darius* had murdered

Apud. Phot.

Biblioth.

Cod. LXXII.

murdered his Father; and thereby induced him to slay him for the same Parricide; which he did: then, having no Competitor at *Susa*, he, by Means of *Artapanus*, obtained the Crown. After this, *Artapanus* attempted to murder *Artaxerxes*, [in order to get the Crown for himself,] was slain, and his fellow Conspirators with him: so *Artaxerxes* retained the Crown.

Lib. XI.

(6.) *Diodorus Siculus*, an honest and careful Historian, about 400 Years after *Ctesias*, informs us, that when *Lysitheus* was *Archon* at *Athens*, and *Publius Mamertus*, were *Consuls* at *Rome*; which was in the 21st Year of *Xerxes*, according to the Astronomical Canon; *Artapanus* murdered *Xerxes*, and persuaded *Artaxerxes* to slay his eldest Brother *Artabarius*, as guilty of that Parricide: and then immediately attempted to murder *Artaxerxes* himself: but in the Rencounter was himself slain by him. *Diodorus* also informs us, that *Xerxes* reigned somewhat above twenty Years, in Agreement with the Astronomical Canon.

In *Themistocle*
VIII. IX.

(7.) *Cornelius Nepos*, who lived a little later than *Diodorus*, and wrote the Lives of many famous Men, and is in good esteem for Fidelity and Diligence, wrote the Life of *Themistocles*: Therein he informs us, that *Themistocles* was driven by a Storm from *Naxos*, where the Army of the *Athenians* then was, and thence, as soon as ever the Ship could get thither, went on shore at *Ephesus*: Upon which he has the following Words: 'I know that the greatest Part of the Historians have written, that *Themistocles* passed over into *Asia* in the Reign of *Xerxes*: But I give more Credit to *Thucydides*, because he was very near the Time when that fell out; and because He was in the same City with *Themistocles*. Now he tells us that *Themistocles* came to *Artaxerxes*, and sent him an Epistle: [which Epistle is extant in *Thucydides*] and translated here by *Nepos*.]

III. I.

(8.) About 200 Years after *Diodorus* and *Nepos*, *Justin* made an Epitome of *Trogus Pompeius's* History: who himself lived about 100 Years before *Justin*. And this Abridgment is allow'd to be of good Authority. Here we learn, that *Xerxes*, after his retreat from *Greece*, became contemptible, even to his own Subjects; so that *Artabanus*, upon the sinking of *Xerxes's* Reputation, endeavour'd to seize the *Persian* Kingdom to himself.

; and thereupon slew *Xerxes*: [or at least pretended that he was slain:] and immediately attempted to murder *Artaxerxes*; after he had persuaded him to permit his elder Brother to be slain, as guilty of the Parricide: that after some time *Artabanus* laid Plot with *Bacabafus*, [*Megabyfus*] to murder *Artaxerxes* himself: but being discovered, *Artaxerxes* prevented his own Death, and slew *Artabanus*. But here very remarkable, that though the two Attempts upon *Xerxes*, and upon *Artaxerxes*, are here exactly join'd together, as immediately succeeding one another; yet are there plain Indications that they were several Years afunder. Since the Attempt upon *Xerxes* is said to be, when the eldest Brother was *adolefcens*, a grown Man, though a young Man: and when the youngest *Artaxerxes* was *puer admodum*, a very young child: And the Attempt upon *Artaxerxes* was when he was become himself *Adolefcens*, a grown Man, though a young Man. Of which grown Man of *Artaxerxes* at this time we have also in this History, two other evident Signs: the first is, that he could put on *Artabanus's* Breast-plate: and the second, That, in the Rencountet, he was too strong for *Artabanus*; and not only prevented his Attempt upon his own Life, but took away the others also at the same time: neither of which things will agree with the Circumstance of a very young child, as he is here said to be, when the Attempt was made upon *Xerxes*.

(9.) *Strabo*, that judicious and faithful Geographer *Geogr.* I. xiv. and Historian, who was nearly contemporary with p. 634. *Julius Pompeius*, in the first Century of Christianity, xvi. p. 738. assures us, that *Xerxes*, upon his retreat out of *Greece*, burnt all the Idol-Temples in *Asia*, excepting that of *Isis* at *Ephesus*: and that he overthrew the Sepulchre of *Belus* at *Babylon*; but says nothing of his Death.

(10.) *Arrianus*, that accurate Historian, contemporary with *Justin* in the Second Century, assures L. vii. p. 159, that *Xerxes*, upon his return out of *Greece*, destroyed the Temple of *Belus* at *Babylon*; with the rest of the Idol-Temples in the same Place: but says not a word of his Death.

(11.) *Eusebius*, that most learned Collector of ancient Records in the Fourth Century, informs us, *Chron.* from the ancient Writers, that *Themistocles* fled into *Persia*.

Persia in the 13th Year of *Xerxes*, and that he reigned in the 19th Year of his Reign, and that *Ariaspas* reigned seven Months, in the Interval between the End of *Xerxes*, [in the Canon] and the Beginning of *Artaxerxes*.

(12.) *Josephus* also, that most accurate, judicious and faithful *Jewish* Historian, assures us, and that as his own private Opinion, but as the express Contents of his Copies of the Book of *Nehemiah*, that *Xerxes* was alive till his 25th, if not his 28th Year; this so distinctly, that he first thence mentions his 25th Year; then adds to it 2 Years and 4 Months; and last says, that additional Space of Time reached to his 28th Year, though whether he lived any longer than those 25th or 28th Years, we have in him no Information at all. And certainly, where we have so uncontroverted Evidence as *Josephus*, or other ancient Citations, what the original Readings of the Texts were, before the *Jews* set up *Barchocab*, it is to be a Piece of great Weakness in learned Men to insist on in Dependence on our modern Copies, in Contradiction to those that are more authentick. We all the World must own, that we have no pretence to Copies of equal Value and Authority with those that were extant in the First Century: excepting perhaps the *Samaritan Pentateuch*, which never came into the Hands of the *Jews* at all.

Strom. I.
p. 331.

(13.) *Clemens Alexandrinus*, from his ancient Record reckons the Years of *Xerxes*'s Reign to be 26. which well agrees with *Josephus*, when he dates the Beginning of the building the Walls of *Jerusalem* at the 25th Year.

Ap. Scalig.
Thesaur.
Temp. p. 71.

(14.) The *Excerpta Latino-barbara* expressly say that *Xerxes* no more than 11 Years Reign; [before the first beginning of *Artaxerxes*] and this is so manifestly express'd, that we are secure that it is the true Number there intended. They also expressly date the Citation made by *Nehemiah* to the King, for a Commission to go and rebuild *Jerusalem*, in the 24th Year of his Reign: which well agrees to *Josephus*, who says that building was begun in the 25th Year: but entirely contradicts all our Copies of *Nehemiah* at this Day.

Upon the whole, the Case of *Xerxes* seems to have been very peculiar, and to have been thus: that after his prodigious Disappointment as to the Conquest of *Greece*; and after his disgraceful Retreat thence into *Persia*; *Xerxes* grew luxurious, extravagant,

contemptible; and about his 12th Year made his
youngest Son *Artaxerxes* King Regent; under the
direction of his Prime Minister *Artapanus*: That
his *Artapanus*, finding himself necessary both to old
Xerxes, and young *Artaxerxes*, got the Ascendant
over them both, and governed several Years accord-
ing to his own Will; whence, after the 12th Year of
Xerxes's Reign, and the Beginning of the Regency of
Artaxerxes at that time, we hear no more of the
old King or new Regent, till, about nine Years later,
we find that this *Artapanus* thought it a fit Season for
him and his Sons to set up for themselves. At which
time he attempted the Destruction of the two Sons
of *Xerxes*, then at *Susa*; aiming to appear uncon-
cern'd therein himself, till none should be able to
undo his own Designs. Upon which he proceeded,
that old *Xerxes* was slain by his eldest Son *Darius*;
and by this Story fir'd *Artaxerxes* to revenge it, by
slaying that wicked Brother: which was done ac-
cordingly. But all this still during the Life of old
Xerxes: under whose Name and Authority he could
best skreen himself in the Commission of such Enor-
mities. But *Artapanus*, after having taken upon
himself a sort of Regent-power for seven Months;
and having attempted to slay *Artaxerxes* the King
Regent, in order to a proper Succession to the Royal
Authority; and being therein slain, *Artaxerxes's*
Reign had thence a second Beginning: As it would
naturally have a Third Beginning at his Fathers Death
&c. This Scheme nearly agrees with all the anti-
ent Testimonies taken together; and exactly agrees
with those that are most ancient and most authentick;
as mean with the uncorrupt Copies of *Nehemiah*, made
up of by *Josephus*, and by the Author of *Excerpta La-
tino-barbara*; with the Astronomical Canon; with
Charon of Lampascus, and *Thucydides*. And hereby
it will be easily understood how *Artaxerxes* had three
several Dates of his Reign. *Thucydides*, with *Charon*,
and the Author of *Excerpta Latino-barbara*, followed
the First Date; as the Beginning was reckoned in
Judea: The Astronomical Canon the Second; as
it was reckoned at *Babylon*: And *Nehemiah*, and from
him *Josephus*, the Third; as it was reckon'd in *Judea*,
and without some such Method of Adjustment, the
several ancient Testimonies are here utterly irrecon-
cilable.

L

N. B. We

by *Clement Alex-
andrinus*,

*Clement Alexand-
rinus*,

See that Ca-
non at the
End of my
Chronol. and
Harm.

N. B. We have a like Instance of a Threecommencement of the Reign of *Cyrus* the Great, which, till it was observ'd by Chronologers, gave the the greatest Perplexity. The Beginning of *Cyrus* Reign is reckon'd by the *Grecians*, *Diadorus*, *Thallacstor*, *Polybius*, *Phlegon*, &c. to have been in the first Year of the 55th Olympiad: though it be evident, he was then only made General of the *Mede* and *Persian* Army. The beginning of the said Reign is reckoned at *Babylon*, by the Astronomical Canon, 21 Years later, upon *Cyrus*'s taking of *Babylon*: tho' *Darius* the *Mede*, his Father in Law, was then alive, and was really King at that time. Wh yet the Scriptures, with *Xenophon*, who wrote *Cyrus* Life, do not date that Reign till *Darius* was dead, and till *Cyrus* was become sole Heir to the entire united Monarchy of the *Medes* and *Persians*. Yet are not the modern Chronologers at all puzzled with this History now; since they have so plainly discovered these three different Dates of that Reign in Antiquity: The Parallel is obvious.

Cyropæd.
viii. sub. fin.

N. B. Upon the Consideration of the original Testimonies compar'd together, I conclude that *Xerxes* began to Reign about September, *Ant. Chr.* 486. *A. P. I.* 4228. about three Months before his first *Thork* in the Canon; and some Weeks before the *Jewish* Month *Tisri*; which began a Sabbatical Year: the Series of which Years is agreed upon both by the *Jews* and *Christians* to this Day. Accordingly, The Decree of *Xerxes* for the rebuilding *Jerusalem* by *Nehemiah*, going forth, by our Copies in the Month *Nisan*, and by *Josephus*'s, and the Author of *Excerpta Latino-barbara*, about nine Months before the 9th Month *Casleu*, in the 25th Year of *Xerxes*, is to be dated about March, *A. P. I.* 425 *Ant. Chr.* 461. and can be dated at no other time whatsoever.

Neh. I. 1.
II. 1.
See *Ezr.* vii.
8, 9.
1 *Esd.* viii. 6.

Corollary. Hence we gather a strong Confirmation of the Connexion of the ancient, sacred, and later profane Chronology. It now appearing, upon our following the uncorrupt Copies of *Josephus*, the Books of *Ezra* and *Nehemiah*, that all those Years which the Old Testament, the *Maccabees*, or *Jo*

do account in the Series of the Jewish History, have been Sabbatical Years, or Years of Release, are certainly such: every one of them differing by Weeks, or Weeks of Years; as the Nature of that Revolution requires. Thus we find that the 18th of *Hezekiah*; the 9th of *Zedekiah*; the 8th and 29th of *Xerxes*; the Year that *Eupator* besieged *Jerusalem*; the Year that *Simon* the *Maccabee* was slain; his Son in Law *Ptolemy*; and the Year that *Herod* took *Jerusalem*; and slew *Antigonus*: answering respectively to the Years of the *Julian* Period, 4005, 4229, 4230, 4551, 4579, 4677. were all Sabbatical Years; because the Years before them, divided by Seven, leave no Remainders: and in every one of those preceding Years therefore does a Sabbatical Year begin. Which Characters secure our true Chronology; ever since the Days of *Hezekiah*, even long before the *Babylonian* Captivity: nay, ever since the Captivity of the Ten Tribes, till this very Day; without room for an Error of one single Year. Which is, I think, a very valuable Observation.

See *Usher. ad A. P. I. 4005*
4124, 4551,
4579, 4676.

N. B. It now appears, as the Result of all the Propositions hitherto, that the *Jews*, about the Beginning of the Second Century, corrupted the Book of *Ezra* and *Nehemiah*, by changing or misapplying all Numbers, and by putting the Name of *Artaxerxes* instead of *Xerxes* in the latter Part of *Ezra*, and the former Part of *Nehemiah*: And that, by way of requital, they have, in the Book of *Esther*, put *Xerxes* for *Artaxerxes*. As I have elsewhere demonstrated, that through the ~~same~~ Book of *Judith*, they have put *Nebuchadonosor* for *Darius*. And all this is to the great Perplexity of the Learned in these latter Ages; and to the great Damage of Truth and true Religion.

Ess. on the Old Test.
p. 255 — 261.

N. B. That the Reader may see still farther what mighty Advantages may be made of *Josephus's* uncorrupt Copies of the Old Testament, for the Correction of ours, where they have been corrupted since those Days, I will beg leave, by way of Digression, to give here one more Example not yet produc'd by me; and which I own to be inestimable: because the present Reading seems to me one of the greatest

Objections that I have ever met with against the
vine Authority of the Books of the Old Testam
The History I mean is this. In *Judg. xx.* we h
an Account in our present Copies, (tho' it be disloc
from the Beginning of the Book to the End of
that when the Tribe of Benjamin had been so
and so wicked, as to support the Inhabitants of
beah, in an horrid Instance of Lewdness and Cru
about a *Levite's* Concubine; and the rest of
Tribes were resolved, out of a reasonable Indigna
against such vile Practices, to procure Justice, or
to go to War with that Tribe: In the Prosecution
this Matter we are assur'd, in our Copies, that
children of Israel arose and went up to the ben
God, and asked counsel of God, and said, Which
shall go up first to the battel against the children
Benjamin? And the Lord said, Judah shall
up first. Yet after this dutiful Address to God,
Encouragement and Direction from him, we are
form'd that the *Israelites* were beaten, with the l
of 22000 Men. After this we are farther inform
that *The children of Israel went up, and swept by*
the Lord until even; and asked counsel of the L
saying, Shall I go up again to Battel against
children of Benjamin, my brother? And the L
said, Go up against him. Yet after this second d
ful Address, this second Encouragement and Direct
from God, we are still farther inform'd in our Cop
that the *Israelites* were again beaten, and lost 18
more Men in this second Battel. A very strange
surprizing Passage, this! as represented in our pre
Copies. Let us see how *Josephus's* Copies ran. A
there we are informed, that the *Israelites* at the
ginning, as our Copies still imply, rashly swore,
none of them should give any one of their Daugh
to any one of the Tribe of Benjamin; and imm
ately went to Battel against the *Benjamites*; in wh
they lost the former 22000 Men. But the Night
ting an end to the Fight, they, the very next D
[without the least time allow'd for their Addresses
God,] went to a second Battel, in which they
the other 18000 Men. Upon which double Dis
pointment and double Slaughter, [and not before
they spent the Day following in Fasting and Prayer
God: when they intreated him that he would be
tified with the two great Judgments already sent

Judg. xx. 18.

Ver. 21.

Judg. xx. 1, 2.
with
xxi. 1.

them, and would now grant them Victory: which accordingly God promised them, by his High Priest, *Phineas*, and accordingly perform'd it. The *Benjamites*, who had been twice victorious, being now almost all cut off in this third Battel. This Account from *Josephus's* Copies is so natural, and so agreeable to the constant Current of the sacred History on the like Occasions, that there is little question but it is the true one. Nor is it easy for any one to put a tolerable Colour upon that History, as it stands in our present Copies.

And how such old Records as *Josephus* do often contribute to clear the Difficulties of Scripture better than modern Hypotheses, take another remarkable Example; and it shall be that of the weight of *Absalom's* hair, which is more puzzled not only our common Expositors, but those very great Men *Bochart* and *Lamy*, than almost any other whatsoever. Our Version, with the *Syriack* and *Arabick*, runs thus: *When Absalom polled his head: (for it was at the years end that he polled it; because the hair was heavy upon him, therefore he polled it:)* he weighed the hair of his head at 200 shekels, after the king's weight; which Weight; no less than 100 Pounds, or six Pounds four Ounces *Avoirdupois*; is much too great for the Hair of any Man or Woman any one time, though it were all cut off: much more when we estimate only the Pollings thereof, what was grown in one Years time, as we must here. (For 'tis plain by the Text, by the *Jewish* Law, and by *Absalom's* Hanging by the hair of his head upon the Branches of a Tree when he was slain, that his fine Head of Hair was still preserv'd, every year of its Polling.) Now we have no mention of a Year either in the *Hebrew*, in the *Septuagint*, in *Josephus*, or in the *Targum*; nor that this Weight was a single Polling only: But only this, that in the Polling of *Absalom's* head at the end of days, or of a certain period of Days, [monthly or annually] he polled his Head; and the Weight was 200 Shekels. So that I should think the natural Sense is this, that when the entire Pollings came at last to be weigh'd together; or their several distinct Weights to be summ'd up together, they amounted to 200 Shekels: which Weight is liable to no Exception at all. For by *Samy's* Computation, the Weight of a very large Head of Hair, when cut off by a Barber all at once, is some-

Bochart Geog. Sacr. p. 883—889.

Lamy de Templ. p. 122. ---125. 2 Sam. xiv. 26.

xviii. 9.
with *Joseph.*

sometimes near 16 Ounces, or one Pound: when the Weight of *Abfalom's* Pollings, a little before died, at about 30 Years of Age, might well amount to 200 Shekels, or to somewhat above six Pounds Weight. Nor is it very easy to account for the mistake of the Moderns, when they have supposed that *Abfalom's* Hair was all cut off every Year; and that the Weight of the Hair cut off each Year might be the very same, and no less than 200 Shekels: without a Syllable in the Text to countenance those Notions. Especially since these periodical Returns of Polling might well be set down with this very view, that the Weights of those several Pollings should be understood, to be added together, to make up the entire Weight. Nor can *Josephus*, who thought these Pollings to have been weekly, be suppos'd once to have imagin'd, that the Pollings of each single Week, should amount to no less than the Weight of 200 Shekels. Such ancient Records as *Josephus* enable us to solve the Difficulties of Scripture to vastly greater Satisfaction than any bare modern Hypotheses or Conjectures. When we have no Records or Citations of such Texts, sufficiently ancient, and authentick, we must be allow'd to propose our Conjectures about the true Readings, as well as we can: as is the Case with all true Criticks in all ancient Authors whatsoever. Otherwise positive Evidence is, in its own nature almost always of much greater Authority than bare Conjectures.

An Explication of DANIEL'S Seventy Weeks.

BEFORE I come to explain the particular Expressions in this famous Prophecy, and to compare its particular Numbers with Chronology, I desire of the Reader to observe, that I ever suppose that *Jesus of Nazareth* was born above 4000 Years before the Christian *Æra* began; that *John the Baptist* began his Ministry in the 15th Year of *Tiberius*, about *October, A. D. 28.* that *Jesus of Nazareth* baptiz'd by *John the Baptist* in *Jordan*, a little

re the Beginning of his publick Ministry, about
 January, A. D. 30. that he was crucify'd April 3.
 D. 33. that by a Day in such Prophecies as this
 fore us, is always meant a Year; and by a Week or
 seven Days are meant Seven Years. All which have
 been proved already by me in my *Chronology of the*
Old Testament, and Harmony of the Four Evangelists;
 in my *Essay on the Revelation of St. John*: And also,
 that I must now prove, that the Prophet *Malachi*
 is the last of the Prophets of the old Testament, and
 that his Prophecy about 52 or 53 Years after the De-
 cease of *Xerxes*, given to *Nehemiah* in the 25th Year
 of his Reign. Now in order to determine the Time
 of *Malachi*, we ought to observe, that the entire O-
 mission of his Name in all the other Books of the
 Old Testament; the Place he has ever had among
 the minor Prophets, as still the very last of all; and
 the Contents of the Book itself, oblige our Expositors
 to agree, that he was the last of all the old Jew-
 ish Prophets. But that he lived and prophesied about
 the very Time here assign'd, hath not been hitherto
 proved: but may be thus discovered. The conclud-
 ing great Crime that *Nehemiah*, the last Historian of
 the Old Testament, mentions, as happening some
 time after the 32d Year of *Artaxerxes* in the Jewish
 Computations; which I take to be at or after the
 very end of his Reign in the Canon; was this, that
 [Neh. xiii. 28.] one of the Sons of *Jeboiada*, the Son of *Elia-*
shazab, the High Priest, was become Son in Law to [an Ido-
 lator] *Sanballat the Horevite*; whereby they defiled the
 Priesthood, and the Covenant of the Priesthood, and of
 the Levites. This very Crime is severely taxed by
 the Prophet *Malachi*, and a terrible Judgment threatened for the
 same. *Judah*, says *Malachi*, according to the Sep-
 tuagint; and, for the main, the Hebrew also, hath
 profaned the Holiness of the Lord, which he [for-
 merly] loved; and hath married the Daughter of a
 strange God. The Lord will cut off the Man that doth
 so, till he be rejected out of the Tabernacle of Jacob;
 and from them that offer Sacrifice unto the Lord of Hosts.
 Now *Josephus* assures us, that this very Jesus that
 thus polluted his Priesthood, affecting to be
 High Priest instead of his elder Brother *Jonathan*,
 [according to this Prophet's Denunciation] slain in
 the Temple itself, by his Brother; and this to the fore-
 boding of that Nation, which followed the shed-
 ding

Neh. xiii. 28,
29.

Mal. ii. 11,
12.

Ver. 13.

V. 14, 15, 16.

ding of his Blood in that Holy Place. The Jews being, for seven Years, not permitted to offer Lambs in the daily Sacrifice, upon the Altar, without paying 50 *Drachma* a-piece for them, as a Punishment for such an horrid Profanation; as *Josephus* relates it. To which shedding of Blood, and mournful Consequences thereof, the very next Words in this Prophecy seem to me to allude also; especially as read by the *Septuagint*: *Ye did what I have ye have covered the Altar of the Lord with tears with weeping, and with crying out, from your trou-* Is it fit that He should have respect to your offering any more; or receive it with good will at your hands? Nor does the following Clause against rashly putting away the Wife of ones youth, seem to me to refer to any other Person directly, than to this very Brother of the High Priest; who seems to have given a Bill of Divorce to his first Jewish Wife, in order to marry this Idolatress, the Daughter of *Samballus* the Horned. Now this Execution of the Threatening of *Malachi* was, as *Josephus* informs us, in the Days of another *Artaxerxes*; or of him that was called *Mnemon*. About what time of that Reign this Slaughter happened, we cannot tell by *Josephus* directly. Since, one with another, the High Priests, after the Jews Restoration, according to him, who is our authentick Guide here, continued in their Office about 36 Years a-piece; since *Eliashib*, according to him, entred on that Office between the 7th and 25th of *Xerxes*; and *Jaddua*, his great Grandson, died about the Time that *Alexander* the Great died; and a due Proportion it will follow, that *Jonathan* began his Office, not long after the beginning of this other *Artaxerxes*, which is the most likely time that his Brother *Jesus* should attempt to get the High Priesthood from him, by his Interest with *Bagoeses*, *Artaxerxes's* General, when he first came into those Parts. Which Attempt occasioned his being immediately slain by his Brother in the Temple itself. So that since we first hear of this Crime, that the Brother of the High Priest was married to an Idolatress about 40 Years after the 25th of *Xerxes*; and since we are also inform'd that about 60 Years after that 25th of *Xerxes*, this Crime was remarkably punished by the Slaughter of the Criminal; according to the express Denunciation of the Prophet *Malachi*

is most natural to suppose, that this Prophecy of *Malachi* was it self delivered about the middle of this Interval, or about 52 or 53 Years after the 25th of *Xerxes*; as is here asserted: and by consequence, that, according to the best Evidence now remaining, and such as is no otherwise contradicted, *Malachi* wrote the last Book of the Old Testament Prophecies about 52 or 53 Years after the 25th of *Xerxes* King of *Persia*. I now proceed to the Explication of the Prophecy of the Seventy Weeks it self.

1 In the first year of *Darius*, the son of *Ahasuerus*, *Dan. ix.*
of the seed of the *Medes*; who was made king over
the realm of the *Chaldeans*:

2 In the first year of his reign, I Daniel understood
my books; [by the two Books that composed then
Jeremiah's Prophecy] the number of the years where-
of the word of the Lord came to *Jeremiah* the prophet, *Jer. xxv. 11,*
that he would accomplish SEVENTY YEARS in *Jerusalem*, *12.*
the desolations of *Jerusalem*: [which were now almost
expired,] &c. *xxix. 10.*

20 And whilst I was speaking, and praying, and
confessing my sin, and the sin of my people *Israel*, and
presenting my supplication before the Lord my God, for
the holy mountain of my God:

21 Yea, whilst I was speaking in prayer, even the
man *Gabriel*, whom I had seen in the vision at the be-
ginning; [*viii. 16.*] being caused to fly swiftly, touched
me, about the time of the evening oblation.

22 And he informed me, and talked with me, and
said, O *Daniel*, I am now come forth to give thee skill
and understanding.

23 At the beginning of thy supplications the com-
mandment came forth; and I am come to shew thee:
for thou art greatly beloved. Therefore understand the
matter, and consider the vision.

24 SEVENTY WEEKS [of years = 490 Years]
are determined upon thy people, and upon thy holy city:
for several particular Purposes, viz.] to finish trans-
gression; to seal up [make an end of] sins; to make
reconciliation for iniquity; to bring in everlasting righ-
teousness; and to seal up the vision and the prophet [to
put the Seal to, to fulfil and confirm the Visions and
Prophecies of the Old Testament, especially that
great Vision at *Horeb*, and the succedaneous Promise

of a Prophet like unto Moses; Deut. v. 22-23. xv. 15-19.] and to anoint the most holy; [the Messiah]

25 Know therefore and understand, that from going forth of the commandment [for Nebemiah] rebuild Jerusalem, [about March in the 25th Year Xerxes, King of Persia:] Unto [the Baptism and Unction of] Messiah the Prince, shall be seven weeks [of Years, and an half] and sixty and two weeks [of Years, and an half = 70 Weeks of Years = 490 Years. Upon this Commandment] the street shall be built again, and the wall; even in troublous times [which was most exactly fulfilled, Neh. iii. 3. 13-22. iii. 1-32. iv. 1-23. vi. 15, 16. Joseph. Antiq. XI. 5.]

See Dan. viii.
4. 7. xi. 45.

26 And after the threescore and two weeks, [an half] shall Messiah [the Prince] be cut off: And there shall be none to deliver him. And the Prince [the Messiah's] future people, [the Romans] shall destroy the city and the sanctuary: [as Titus most entirely did, A. D. 70.] And unto the end of the war and solations are determined. [which came to pass accordingly.]

See Marshal 27 And he [the Prince's future people] shall come upon Daniel's firm a covenant with many [the Parthians, Medes, Weeks. p. 256, and Armenians:] for one week [of Years; the League which permitted the Eastern Legions to come against Judea, being made seven Years before Jerusalem was destroyed, or A. D. 63.] And half week [of years; 3½ Years] shall cause the sacrifice and the Oblation to cease: [the siege beginning towards the End of A. D. 66. and the Sacrifice ceasing about the Middle of A. D. 70.] and upon the holy place [of the Mountain of the House, v. 20.] shall be the Abomination of Desolation; [the abominable Idols of the Roman Ensigns: which are for the Desolation of Jerusalem, and its Temple:] even unto the consummation; and that determined be poured upon the desolate. [Till the utter Destruction and Dispersion of the Jewish Nation, which God had determined, be completed.]

Ibid. p. 265.
P. 263, &c.
273, 274, 275.
Matth. xxiv.
15.
And in the
Gr. and Tertull.
ubi infra.

Adv. Jud.
§. 8.
Strom. I.
p. 330.

N. B. The Copies of Tertullian have here, *Immutabuntur Tempora, the Times shall be renewed.* Theodotion's Version has it, *ἐκκλινοῦσιν αἱ καιροί*, in Clemens Alexandrinus *ἐκκλινοῦσιν* perhaps for *κατακλινοῦσιν*: which is of the same Signification with Tertullian.

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tertullian's Version; and this instead of *in troublous times*. Now if this could be supposed to be the genuine Reading, the Meaning would be plain; that at the end of these 70 Weeks of Years, a *New Age*, the *Last Age*, the *Last Days*, or the *Days of the Messiah* were to begin. In which Sense, how exactly this prediction was fulfilled, we all know: It being particularly evident in the Evangelical History, that at this very Period, Jesus of Nazareth first came into Galilee, publicly preaching the Gospel of the Kingdom of God, and saying, *The Time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel.* Matt. iv. 17. Mar. i. 14, 15.

Now the grand Objection against this Reading and explication of *Daniel's Weeks*, wherein I have put $7\frac{1}{2}$ for 7 Weeks, and $62\frac{1}{2}$ for 62 Weeks, is this; that 'tis contrary to all our modern Hebrew and Greek Copies. As to which Objection, I must confess the Fact alledg'd against me to be true. But since we have already observ'd, very little Dependence can be had upon the later Jewish Copies in Points where the Jewish and Christian Religions are so deeply concern'd, in Opposition to each other; and above all in this particular Text, which foretold the putting off the Messiah, which they would never believe to be possible, especially since they had crucified Jesus of Nazareth; I venture to give the following Reasons for disagreeing to their Copies in the present Case; and for supposing the Numbers to have originally stood as I have here set them down. For (1.) Our Saviour having particularly and expressly recommended the latter Part of this very Prophecy of Daniel to the Consideration of the Jews, a little before his Death; and this at a time when they would not believe that what he thence foretold would ever come to pass; the Jews, after it had come to pass, seem always to have been very uneasy at it; and to have had somewhat of Disregard to this Book of Daniel ever afterward. They soon degraded Daniel from the Character of a Prophet; among the Principal of which he had been till that time esteemed. Nor did their famous Author of the Targum on the Prophets, Jonathan Ben Uzziel, omit any other of those Prophets, but Daniel; and that, so far as appears, because of the expressness of this Prophecy concerning

P. 30. --- 39. prius.

Matt. xxiv.

15.

Mar. xiii. 14.

Essay on the
O. T. p. 243.
244, 250.

Ibid p. 25

the Death of the Messiah, and the Time therein determined for the same.

Ibid. p. 225,
226, 227.

P. 59. — 67.
prioris.

Essay on the
O. T. p. 134.

Ibid. p. 220.
&c.

Literal Ac-
compl. of Sc.
Prophecies,
p. 106, 107,
108.

(2.) The *Jews* seem plainly to have altered many other Numbers on which, as they thought, the Computation of the Time of the Messiah's Coming depended: and so it would be wonderful if this most determinate Number of all should wholly escape them. Thus I have elsewhere shewn, that they grossly altered the old Chronology of the *Pentateuch* and elsewhere; and that, most probably, to fit Application to *Barchozab*, their spurious Messiah according to a Tradition they had among them, that he was to come after 4000 Years from the Creation. Thus have I also shewn above, that the *Jews* have grossly corrupted the Numbers in the Book of *Nehemiah*, and the very Reign to which they belong from which Numbers, in which Reign, the Date of these 70 Weeks is most certainly to be deriv'd. Not those who have evidently gone that wide Length in *Nehemiah*, in order, most probably, to pervert our Computations of *Daniel's* Numbers, cannot be supposed much to have scrupled the like Treatment of *Daniel's* own Numbers themselves.

(3.) They also appear to have been so particularly solicitous of securing themselves from the original Readings of *Daniel*, even in the old *Septuagint* Version, that they soon got that Version of *Daniel* out of the Hands of the Christians; and soon palmed upon them their own opposite Version of *Theodotion*. This Version being, to the great Surprise of considering Men, introduc'd into one of the very remote Churches, I mean that of *Lyons in Gall*, in the very Days of *Irenæus*, instead of the *Septuagint* Version on it self. And this, while, at the same time, they did not, that we know of, offer to introduce any other novel Version into those Churches, but suffered them to use their old *Septuagint*: Only persuading them, as much as they could, to correct the other Books therein contain'd to their own lately corrupted Copies.

(4.) They have also evidently given a false Date to another of *Daniel's* Visions, I mean that in the viii. Chapter. The third of *Belshazzar*, instead of the first of *Darius the Mede*; as I have elsewhere proved, and so may justly be suspected in the Numbers now before us.

(5.) They

(5.) They have mis-translated the principal Clause of this entire Prophecy in *Theodotion's* Version. And all their *Hebrew* Copies, with *Aquila* and *Symmachus*, still confess the Words to be, *Messiah shall be cut off*; yet are they rendred by *Theodotion*, *The Excision shall be abolished*. As if they had a mind to divert the Reader from the *Death* of *Jesus of Nazareth*, which they had procur'd; to the *abolishing the Excision* of their High Priests, at the Destruction of *Jerusalem*. Now they that ventured on such a gross Perversion of the *principal* Clause of this whole Prophecy, would hardly scruple altering some Numbers which the Time of the Accomplishment of that Clause entirely depended.

(6.) The present Number *62 Weeks*, tho' added to *7 Weeks*, as is most natural, in order to make *69 Weeks*, seems not to answer the Context. For since we had been already inform'd, that there were to be *70* compleat Weeks till the *Unction* of the *Messiah*; it seems not very consistent with that Number to say, that there shall be only $7 + 62 = 69$ Weeks till this *Messiah*: After which *69 Weeks* this *Messiah* should be cut off. Since the Excision or Death of any Person, must be after the Time of his Appearance and *Unction*. Whence it must be very probable, that instead of *7* and *62*, the genuine Readings are $7 \frac{1}{2}$ and $62 \frac{1}{2}$ Weeks, or one equivalent thereof, which join'd to the *7 Weeks*, regularly makes up the entire *70 Weeks*. Which therefore seems to me the original entire Number; of which these two Numbers are the distinct Parts: and after which *70 Weeks of Years*, *Messiah* was to be cut off.

(7.) The Numbers $7 + 62 = 69$ Weeks of Years, so fit the mistaken Notions and Wishes of the Jews, about the Time of *Barchocab*, their spurious *Messiah*, and of their Corruption of the Books of the Old Testament, that I cannot but suspect that the Numbers *7* and *62* were by them put for $7 \frac{1}{2}$ and $62 \frac{1}{2}$. The *Jews* Chronology in *Josephus* makes the Interval from the first of *Cyrus*, to the Destruction of *Jerusalem*, *38 Years* longer than by the *Astronomical Canon*. At which rate there would be about *29 Years* Excess in the *490 Years* of *Daniel's Weeks*. If then suppose the *Jews* to have been of *Josephus's* Mind, and to date the *70 Weeks*, or its first Branch *Weeks*, from the *20th* of *Artaxerxes*; as all our modern

Dan. ix. 26.
Essay on the
O. T. p. 239,
240, 243,
244.

Dan. ix. 25.

ver. 24.

ver. 26.

Essay on the
O. T. p. 204.
with p. 214.

643

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=38

643:38::

490:29.

Neb. i. i.
ii. i.

modern *Jewish* Copies of *Nehemiah* do: And if we suppose this *Artaxerxes* to be, in their Notion, *Artaxerxes Mnemon*; which the Words will bear, well as *Artaxerxes Longimanus*: All will fit the Notions and Inclinations of the *Jews* then. From that supposed going forth of the Commandment in the 20th of *Artaxerxes Mnemon* answering *A. P. J.* 4329. *Ant. J. Er. Christ.* 385. to the Beginning of the Reign of the Anointed Prince, Alexander the Great, their Patron, was just 7 Weeks of Year or 49 Years. He beginning to reign *A. P. J.* 4378. *Ant. J. Er. Christ.* 336. And from thence 62 Weeks of Years, or 434 Years bring us to *A. P. J.* 4812. which is (according to their 29 Years Mistake) 29 Years later than *A. P. J.* 4783, or than *A. P. J.* 470, the very Year of the Destruction of *Jerusalem* when their Anointed High Priests, with all the Remains of Power to that Nation belonging, were abolished: which appears to have been their Notion of this Prediction at that Time by *Theodotion*. Which most agreeable Coincidence, that might have been utterly spoil'd by the Numbers $7\frac{1}{2}$ and $62\frac{1}{2}$; would be such a Temptation to them, that I fear the Rabbins had not Integrity enough to resist it. Especially since this Scheme diverted the Prophecy from what they so dreaded; from their having cut off *Jesus of Nazareth*; to what they then and ever afterward acknowledged Part of it at least did truly belong. I mean the Destruction of *Jerusalem* by *Titus Vespasian*.

Adv. Jud.
§. 8, II.

(8.) These very Numbers $7\frac{1}{2}$ and $62\frac{1}{2}$ are expressly, and beyond Contradiction still preserv'd, from the old Copies of the 72, or from an uncorrupted Copy of *Theodotion's* Version at the Beginning of the third Century, in *Tertullian's* Discourse upon the Prophecy; which was the Result of a Disputation with a *Jewish* Proselyte; Where he distinctly sets the Numbers down, and distinctly comments upon them and applies $52\frac{1}{2}$ and $437\frac{1}{2}$ Years for their Exposition respectively: Which Numbers are also distinctly quoted from him by *Jerom* in his Comment on the Prophecy.

(9.) Either these very Numbers, or their Sum as one Number, are also expressly and beyond Contradiction still preserv'd in *Africanus*, that great Christian Chronologer, at the Beginning of the third Century

His Words are directly extant in *Greek* in *Eusebius*, and in *Latin* in *Jerom*; and their Substance the *Excerpta Latino-barbara*: and all agree that the Number in this Verse agreed to that in the Verse before, and amounted to just 70 Weeks. So that we have little Reason to doubt, but 70 Weeks is the original true genuine Number belonging to this famous Prophecy: Nor is it clear that *Africanus* had any Division of that Number at all in his Copies.

N. B. This Number, 70 Weeks of Years, thus set down, = 490 Years, directly and undeniably brings us to the Beginning of *A. D.* 30. when John the Baptist (until whose Time the Law and the Prophets were obtain'd among the Jews) was put into Prison; when Jesus of Nazareth began, by his publick Preaching, and Miracles, to set his Seal to, to fulfill and confirm the Visions and Prophecies of the Old Testament; especially that solemn one, which had foretold, that instead of any other such amazing Vision, that at the giving the Law at Horeb, A Prophet like Moses should be raised up to the Jews; whom they were to hearken to, under the Penalty of Excision; and when the same Jesus of Nazareth was anointed, in his Regal, Sacerdotal, and Prophetick Offices, by the Descent of the Holy Spirit upon him, after he had been baptized by *Elias* or *John* the Baptist; nay probably, when he was also actually anointed by *John* with holy Oil at his Baptism; when, by this Unction, whether both Corporeal and Spiritual, or only Spiritual, he was, at the same time, confirm'd, and himself solemnly attested to, as the most Holy One of God, with a Voice from Heaven, *Thou art my beloved Son: In thee I am well pleased: Hear ye him*; And when he began to work numerous and publick Miracles, through all *Judea*; as one now anointed, to preach the Gospel to the Poor, &c. with the Holy Ghost and with Power; according to the several distinct Purposes in this famous Prophecy. And so far is evident, that in a near Agreement with our great Chronologer *Thop Lloyd*, we suppose there was here a Partition to $7\frac{1}{2}$ and $62\frac{1}{2}$ to belong, the former to the last of the Old Testament Prophets *Malachi*, ending his Prophecies; and the latter to the Interval between him and the first Prophet that was preparatory to the New Testament, *John* the Baptist; these Numbers will

Demonstr.

L. VIII.

p. 389.

Hieron. in loc.

Ap. Scalig.

Theaur.

Temp. p. 71.

Deut. v. 22—

33.

xviii. 15—19.

Harm. p. 135.
— 140.

will exactly suit the same Facts. It having been ready proved in this Paper, that about the End of the first Period, or about 52½ Years after the 25th Xerxes, whence these Weeks are dated, *Malachi* ed his Prophecy: It having also been long ago proved by me elsewhere, that *John* the Baptist began to preach and baptize about *October, A. D. 28.* ½ Year and half before he baptized *Jesus of Nazareth* in exact Agreement with the utmost Nicety of Chronology before us.

N. B. That *John* the Baptist did really anoint *Jesus of Nazareth* with *material Oil*; I prove by the arguments following.

(1.) The ancient Kings, Priests, and Prophets, whose sacred Offices, as is confess'd by all, the Messiah was to be some way or other anointed; was still anointed with *material Oil*; as an outward Sign of the Authority and Influence of that holy Spirit that gave them Commission and Abilities for the Discharge of those Offices. And I see no Reason why a *material Unction* should be any more beneath the Dignity of the Messiah, than a *material Baptism*.

(2.) The Prophecies are full and clear, that the Messiah was to be anointed, as a Preparation to preaching the Gospel: which most naturally denotes the outward Unction, as well as the inward Benediction. Thus run the Prophetick Texts: *God, thy God hath anointed thee with the Oil of Gladness above thy Fellowes. The Spirit of the Lord is upon me: because he hath anointed me to preach the Gospel to the poor &c. How God anointed Jesus of Nazareth with the Holy Ghost and with Power, &c. And here, Thou shalt anoint the most Holy.*

Isa. lxi. 1.
Luc. iv. 18, 19.
Act. x. 38.
Dan. ix. 24.

Dialog. cum
Trypho. p. 226.

P. 268.

(3.) It is a most ancient Tradition of the Jews mention'd as their universal Sense, by *Trypho*, *Justin Martyr*; that *Elias* was to come and anoint the Messiah, and make him known to all. "As the Christ, says *Trypho*, whether he be [already] born, and be any where now, he is however known, nor does he probably know himself, nor be the Christ:] nor has he any Power, until *Elias* come and anoint him, and make him known to all". And elsewhere, "Those seem to say the same *Trypho*, to say what is more probable."

than what you [*Justin*] say; I mean those who say. He was a [mere] Man; that he was anointed on Account of his peculiar Virtue, and thereby became the Christ. For we do all of us expect that the Christ will be born a Man, as other Men are; and that *Elias* will come and anoint him. Which Unction no doubt they would naturally understand to be with material Oil, as in all parallel Cases. Nor do we find the want of this material Unction was ever objected to Jesus of *Nazareth* by this *Trypho*, or any other *Jew*; which surely they would have done, had there been any Pretence for the same. And since *John* the Baptist, that came in the Spirit and Power of *Elias*, was the very Person so named by *Malachi*; and since he certainly baptized Christ with material Water, I see no sufficient Reason to deny, that he anointed him with material Oil also. Nor was *Tertullian* satisfy'd this Unction could be with other than material Oil.

(4.) The oldest Accounts of the Forms of Christian Baptism, even that Apostolical One in the Constitutions themselves, do ever enjoin and suppose anointing with Holy Oil, whenever they had it by them; before the Immersion into the Water: which was not improbably deriv'd from the Baptism of Jesus by *John* the Baptist. And it must be observ'd, that those Constitutions ever suppose, that the several Circumstances of Christian Baptism were still Allusions to, or Imitations of the Baptism of Christ. And the Form of Baptism did still include such an allusion in the first Ages, it will hardly be reasonable to suppose it omitted in this most solemn Baptism of Christ. Nor will it be quite unworthy of our Notice, how exactly that Form of Baptism in the Apostolical Constitutions followed our Saviour's Practice in another Thing, I mean the putting up somewhat of the Lord's Prayer, as soon as ever he came out of the Water. For St. *Luke* assures us, that he pray'd at that very time: and if he began his Prayer in calling God his FATHER who was in Heaven, the Lord's Prayer put up by every baptized Christian, as soon as he came out of the Water, begins, it will be exceeding natural to expect that answer which the Voice from Heaven gave immediately. *They are my beloved SON, in Thee I am well pleased.*

Luke i. 17.
Matt. xi. 14.

Adv. Jud.
§. 13.
Adv. Marcion. III. §. 101

Constitut. III.
15, 16.
VII. 22, 42.

VIII. 22, 24.
II. 32.
III. 15—18.
VII. 22, 42.

VII. 44.
Luc. iii. 21]

pleased. So that I think it no way improbable, that this part of the old Form of Christian Baptism was also deriv'd from the original Baptism of our Lord.

Nehemiah,
Chap. i.—vi.
xi.

Corollary. The Application of the several Numbers in this Prophecy of *Daniel* is now very easy. From the Date of *Xerxes's* Commandment, given, we have prov'd, about *March*, in the 25th Year of his Reign, *A. P. I. 4253. Ant. Ær. Christ.* to *Nehemiah*; in virtue whereof he immediately went and rebuilt the City of *Jerusalem*, with its Streets and Walls; and repopled the same; and that in the most *troublesome* times imaginable; to the Anointing the most Holy *Jesus of Nazareth*, and the Descent of the Holy Ghost upon him; signified by the Anointing, in the beginning of *A. P. I. 4743. A. D. 30.* are exactly 70 Weeks of Years; exactly $7 \frac{1}{2} + 62 \frac{1}{2}$ Weeks of Years; exactly 70 Times 7 Years = 490 Years, by the Astronomical Canon itself. And from the same Date, to the ceasing of the Prophets of the Old Testament, are, so far as our old Accounts can guide us, $7 \frac{1}{2}$ Weeks of Years, 7 times 7 Years = 52 $\frac{1}{2}$ Years. And according to the Prophecy, after those $7 \frac{1}{2} + 62 \frac{1}{2} = 70$ Weeks of Years; and in the former Half of that 71st Week, *April 3. A. D. 33.* was *Jesus of Nazareth* most certainly crucified; who therefore was cut off at the very time the true Messiah was to be cut off according to this Prophecy of *Daniel*. 'Tis he alone that was so deeply concern'd with *Daniel's* People, the *Jews*, to whom he preach'd; and with His Holy City, where he preached, and where he was crucify'd; 'tis he alone that finished Transgression, by atoning for it; that made an end of Sin; by procuring God's Pardon for it; that made Reconciliation for Iniquity, by offering himself as a Sacrifice for us upon the Cross; that has brought in everlasting Righteousness, that Method of Evangelical Justification which shall last through all Ages of the World: that has set his Seal to that grand Vision of the Old Testament, when the Ten Commandments were given by God to *Moses*; and to the Prediction of the great Prophet foretold by *Moses*, which were deriv'd from him; and that was the most Holy One of God, and Anointed by his Appointment, to be the great King, Priest and Prophet of his Church: And by consequence

Dan. ix. 24.

Deut. xviii.
15—19.
xxxiv. 10, 11,
12.

is he alone that is the true Messiah. And O that all who profess Christianity, would unanimously own Jesus Christ in all those Capacities; and this not in Words only, but in Deeds: lest the pretended believing Christians, be at length, in the great Day of Judgment, reckoned among those unbelieving *Jews*, the Enemies of Christ; who because in this World *they would not that he should reign over them*, were, in this World, brought forth and slain before him; at the terrible Destruction of *Jerusalem*. For in vain do we prove our Jesus of *Nazareth* to be the true Messiah: In vain do we call him Lord, Lord, if we do not the things which HE says: If we follow every modern Hypothesis and Scheme of Doctrine; every Political Settlement; every Ecclesiastical Canon and Constitution; nay, perhaps of 1. Pope, a Cardinal, a Popish Archbishop, or a Popish Synod; while the sacred Doctrines and Laws, and Discipline of Christ Jesus himself by his Holy Apostles, contained in the Records of the New Testament, and other Apostolical Remains, undeniably attested to as his Laws and Doctrines, and Discipline, by all Christian Antiquity, are grossly neglected and despised by us. *We to the pretended Christian World because of such Offences; 6, 7.* without the Removal of which, to little purpose do we write against Infidelity; and upon the Removal of which, Infidelity will soon vanish away, without much writing against it. For though it was necessary that such Offences should be permitted to come, yet was unto those Men through whom those Offences came; it were better for them that a millstone were hanged about their Neck, and they were drowned in the depth of the sea.

Luc. xix. 27.

Luc. vi. 46.

Matt. xviii.

N. B. It will deserve to be here considered, whether any other Account of the wonderful Success of *John* the Baptist's preaching, even without the working of any Miracles, can be given but this, that, from these Weeks of *Daniel*, the *Jews* were then in the greatest Expectation of the coming of the Messiah, and his Forerunner: and whether this mighty Expectation as fully past, be not also tacitly confessed by *Trypho*, the Jewish Rabbini, in the Middle of the second Century; when, as we have already seen, he estimates a Doubt, whether the Christ were not already

Joh. x. 41.

P. 88, 89.

prius.

ready born, and were not somewhere at that time tho' unknown to himself and to all others?

N. B. Though I my self greatly prefer the Copies of *Josephus*, *Tertullian* and *Africanus*, which I verily believe the true ones, and upon those Foundations have explained these Weeks of *Daniel*; yet for the sake of those that may still prefer the common Copies, I must declare, that of all the Hypotheses I have hitherto seen, that of Bishop *Lloyd* is, without Controversy, the best; and that the Learned *Mr. Marshal*, in his late Vindication of that Hypothesis has acquitted himself, in general, with very great Judgment and Accuracy; and has thoroughly overthrown the Hypotheses of Sir *John Marsbam*, Dr. *Prideaux*, and Mr. *Launcester*. Nor will any true Chronologer, at least that goes by the *Masorete* Copy, be able to excuse himself from the Perusal of this Piece so curious and authentick in its kind as this. However, I shall take the Freedom with that Learned Author, to intimate what I take to be the weak Parts of that Hypothesis, both as it stood before, in his Chronological Tables, from the Bishop of *Worcester*; and as it now stands, a little altered or improved by himself; and all upon the common Supposition of the Truth of our *Masorete* Copies, both in *Nehemiah* and *Daniel*. First then, I have always found two Things in the Bishop's own Hypothesis that I never could approve of: and both of them were objected against by me to his Lordship, when alive, many Years ago. The first was, that his Lordship determined the Death of Christ to the 14th of *Nisan*, which ever has seemed to me, and to the Body of Learned Men, to have been on the 15th: But this affects not the Main of this Hypothesis at all. The Second was, that the 70th Week of Years is by him separated from the 69th, by about 4 Weeks of Years; the 69th ending before the Death of Christ, *A. D.* 32. and the 70th not beginning till *A. D.* 63. which has ever seemed to me very weak and very absurd. Yet does not this affect the Main of the Bishop's Interpretation at all: Since the *Messias* still dying, according to the Bishop, after the 69th Week, and by consequence in the first Year of the 70th, there was no necessity at all of making that other remote Week one of the 70.

P. 213, 214.

P. 263, &c.

but

as it evidently stands, a distinct Week by itself; without the least Inconvenience to the rest of that Interpretation. And indeed I still follow his Lordship's Exposition of that last Week, and its half, in his Paper, as very just and exact; but without the least Suspicion that they belong either of them to the 70 Weeks themselves. In the second Place I find fault with two other things in this Book, which are Mr. *Marshal's* own Additions or Alterations of the Bishop's Hypothesis. The first is, his venturing to suppose that in *Judea*, even after the *Babylonish* Captivity, there might be a collective Form of the Jewish Year of 360 Days to a Year, by which *Daniel's* Weeks might be accounted. While yet God had ordained, that the Month *Nisan*, which began their Harvest in that Country, should be the first Month for all religious Matters; as *Tisri*, which began their Civil Year, was always in the Autumn. Nor is there any Testimony for that other Form in that Country during this Interval. Though I do not say the want of the Observation of that Form in *Judea* is a Demonstration against the Hypothesis itself; since the Holy Spirit might possibly, for peculiar Reasons, reckon by that Year which *Daniel* was reckoned by in *Chaldea*, when he saw the Vision and which *St. John* in the Apocalypse made use of in explaining *Daniel* (long afterward) I mean of 360 Days, even in the collective Form; although that Form were not in use in *Judea* during the same Interval: Though it must be owned, this would not be so natural as the other. The second Alteration that I dislike is, Mr. *Marshal's* Supposition that the 7 Weeks of Years, as distinct from the 62, belong to the Interval during the building of *Jerusalem*; that being no Authority, but rather contradicting both the Scriptures and *Josephus*: while he discards that the End of the Prophecies of the Old Testament is in *Malachi*, which I, with the Bishop, think much more probable.

P. 242, &c.

Ex. xii. 2. 18.

P. 250, 251.

P. 141, &c.

and 168, &c.

III.

A PARALLEL of the Sibylline Oracles, with the Fourth Eclogue of Virgil; with Observations upon that Parallel.

P. 15.—28.

P. 20, 21.
prior.

SINCE our very Learned Bishop Chandler lately thought fit to compare the IVth Eclogue of Virgil, with the Scripture Prophecies parallel there; and that to the affording undoubted Evidence, that the Purport of them both is the very same: though I think there is not the least real Evidence that either any of the Sibylls or Virgil ever saw or heard of any of those Scripture Prophecies; or that either Sibylls or Virgil deriv'd them any way from the Prophecies as I have already observ'd: I thought very reasonable to give the Reader a Parallel between those Sibylline Oracles themselves, and the IVth Eclogue of Virgil; since 'tis evident, they are not only alike, but that this Eclogue was taken from those Oracles: as Virgil himself informs us in the beginning of his Eclogue; and as the Comparison of them will most plainly prove to be true. Which Parallel take in the following Columns.

I. The Character of the Person describ'd.

SIBYLL.

VIRGIL.

An Immortal King, III. v. 395.

An Holy King, v. 396.

A King sent from the East, v. 590.

Mortals call him the Son of the Great God, v. 714.

He who comes into the World again, and whose Power the first World had experienc'd, page 76.

An Eternal King, page 103.

A new Offspring to be sent down from Heaven, v. 7.

A Child to be born, under the Care of a chaste Lavinia, v. 8, 10.

A Child, v. 8, in the Cradle, v. 23, growing up; and afterward arriving at a confirmed Age, v. 37.

The dearest Offspring of the Divinity, and Son of Jupiter, v. 49. who is to be a little Child, and to know his Mother, by her Smiling upon him, v. 60.

II. The

II. *The Time of his Appearance.*

SIBYL.

VIRGIL.

When *Rome* shall govern *Egypt*,
 bringing it to its Empire, then the
 great Kingdom of the Immortal
 King shall appear among Men;
 and an Holy King shall come, who
 shall govern all the World for all
 future Ages, III. v. 393—397.

The last [the eleventh] Age
 of the *Canaan* Verres, is now
 come. A great Series of
 Ages is now beginning anew,
 v. 4, 5.

And certainly, this Ho-
 nour of the Age, O *Pollio*,
 will take his rise under your
 Consulship; and thence will
 the famous Months begin their
 Progress, v. 11, 12.

Look how all things rejoice
 upon the Prospect of this new
 Age, v. 52.

I. *Wars and Navigation to continue some time after his Birth, and first Advent.*

SIBYL.

VIRGIL.

And then Kings shall begin to
 angry one with another; con-
 veying evil things in their Minds,
 v. 598, 599, 600.

The Kings of the Gentiles shall
 invade the Land, with great
 multitudes; bringing on themselves
 fatal Destruction. For they will
 sign to destroy the Temple of
 the Great God, and the best Men;
 when they are come into that
 country, v. 601.—604.

All the Paths of the Field, and
 high Shores, and high Mountains,
 and the raging Waves of the Sea,
 shall be easily pass'd and sail'd thro'
 those Days, v. 715, 716, 717.

Yet will there be some re-
 mains of the old Fraud:
 Enough to induce Men still
 to go to Sea in Ships; and to
 fortify Towns with Walls;
 and to plough the Field with
 Furrows. There will be then
 another Pilot, and another
 Ship, to carry warlike Heroes.
 There will also be other Wars.
 And another *Achilles* will be
 sent to *Troy*, v. 31.—36.

IV. *An*

IV. *An universal Peace to be at last under this Great R*

SIBYL.

VIRGIL.

Peace and Tranquillity shall hap-
pen to the Countreies of *Asia*.
Then *Europe* shall be happy, III.
v. 305, 306. — And sound Con-
cord shall accompany them; which
of all things is most beneficial to
Men: with Love, Faith, and Hos-
pitality. But ill Laws, Reproach,
Envy, Anger, Madnes, Violence,
Slaughter, pernicious Contention,
fatal Quarrels, Thefts in the Night,
and every evil Thing shall Men
avoid in those Times, v. 313, 314;
315, 316, 317.

And then (in great length of
Time, in Years to come) God
shall send a King from the *East*;
who shall make all the Earth cease
from War; by killing some, and
making League with others. And
he shall not do all these things
by his own Counsel; but confiding
on the Decrees of the great God
which are good, v. 785 — 594.

Then shall all the Sons of the
great God live in quiet, about his
Temple, v. 641, 642, 643.

They shall be without Wars in
their Cities, and in their Countries.
For the Hand of evil War shall be
gone, v. 646, 647.

And there shall be no Sword
in the Earth, nor warlike Tu-
mult, v. 689.

There shall be no Wars, v. 661.

There shall be great Peace in
all the Earth: and one King shall
live in friendship with another, to
the end of the World, v. 693—695.

All

At this Child's Nativity
Iron Age will end, and
Golden Age will come
over all the World, v. 8
Your *Apollo* now reigns
v. 10: He shall rule the World
now reduc'd to a peace-
State, with his Father's
tues. v. 17.

All Peace shall happen to the
ood, through all their Land: The
rophets of the great God shall
ke away all slaughter, v. 718.

*Plenty and fruitful Seasons to be under this great
King.*

The Seasons shall be settled, fruit-
l, without any Tempest, or
oil, producing all things, as Birds,
d Reptils on the Earth, III. v.
307, 308.

Then God shall give great Joy
Men; for the Earth, and the
rees, and vast Flocks of Cattel,
all give true Increase of Wine,
d sweet Honey, and white Milk,
d bread Corn, which is most
ceptable to Men, v. 557-561.

And the Earth shall be full of
Plenty; and the Sea furnished
th all good things, v. 597, 598.

The Earth, the Producer of all
ings, shall yield to Men the best
ut, infinite in Quantity. Corn,
ine, Oil, and the sweet Honey-
nk from Heaven, the Fruits of
ees, and the Acorns, and fat
attel, and Beasts; and Lambs
m Lambs, and Kids from Goats;
d sweet Fountains shall flow with
white Milk, and the Cities
ll be full of good things, and
Fields shall be fruitful, v. 682.

688. And there shall be just Riches
Men, v. 721.

The Earth shall produce for
You, O Child, her smaller
First-fruits, without toil. The
she-Goats shall come home to
you of themselves, with Dugs
full of Milk, v. 18, 21.

The Fields shall gradually
tipe; red Grapes shall hang
upon the Thorn itself; and
the hard Oak shall sweat Honey-
dews, v. 28, 29, 30.

Every Country shall bring
forth all sorts of Fruit. There
shall be no occasion of Har-
rows for the Soil, or of prun-
ing-hooks for the Vineyards;
the robust Countreyman shall
have no occasion to yoke his
Oxen any longer. Nor shall
Wool stand in need of any
Adulteration of its native Co-
lour: the Rams in the Fields
shall change the colour of
their Fleeces; sometimes into
Scarlet, and sometimes into
Saffron: and the Purple shall
spread itself over the Lambs,
as they are feeding, v. 39, 40.

SIBYL.

Rejoice, O Virgin, and be glad;
for he that hath created Heaven
and Earth, hath given thee eternal
Joy! v. 723, 724.

O Father of all, spare that plea-
sant and fruitful Land of great
Judea; that we may deliver thy
Laws. For this Land God first
enriched with his bounty: that it
may appear to all Men to be the
first of all other in thy Favour;
and that it may attend to what God
hath promised, v. 329 — 333.

VI. *Justice and Piety to flourish under this great King*

SIBYL.

Then shall arise an holy Race of
Righteous Men, who will observe
the Counsels of the supreme God;
who will honour the Temple of
the great God with Libations and
Fumes, and holy Hecatombs; with
Sacrifices of fat Bulls, and Rams
without blemish; and the First-
born of Sheep, and fat Lambs; of-
fering them devoutly, as holy He-
catombs, on the great Altar; and
dividing them according to the
just Law of the most High, &c.
III. v. 511, &c.

They lift up to Heaven their
pure Hands; and every Morning
when they rise from bed, they pu-
rify their Skin, by washing in Wa-
ter; and worship God, who is al-
ways Great and Immortal; and af-
terwards their Parents: and they
will withal, above all Men, be
mindful of holy Wedlock, &c.
v. 529, &c.

Then

VIRGIL.

The Virgin herself [*After*
the Goddess of Justice] is
returning. The Reign of
turn is now renewing. An
Offspring is now sending do-
from Heaven, v. 6, 7.

At whose Nativity the
Age will end, and the Gold
Age will begin over all
World. Your *Apollo*
Reigns, v. 8, 9, 10.

Under your Conduct [*Al-
lio*] our wicked Practices
the Footsteps of any such
remain still, shall be blot-
out; and the World clear
from the Apprehensions which
are caused by them. He shall
be admitted to the Life of
Gods; and converse with
roes, and shall be seen by the
and shall rule the World,
reduced to a peaceable State
with his Father's Virtues, v.

— 17.

SIBYL.

Then shall they adore on their
kneels, on the fruitful Earth,
the great God, and Immortal King.

554. 555.

They shall sing a pleasant Hymn
with their lips; Come let us every
one fall down on the Earth, and
treat the Immortal King, the
great and Eternal God. Let us
and Oblations unto his Temple;
for he is the only Governor. And
let us all declare the Law of the
supreme God; which is the most
righteous of all the Laws that are
in the Earth, v. 654—659.

The Immortal, who lives in
Heaven, adorn'd with Stars, shall
give a common Law to all Men,
in all the Earth; and instruct mi-
serable Men what things must be
done, v. 695, 696.

When he has given an holy Law
to the Righteous, &c. v. 706, &c.

II. *Wild Beasts to become Tame, under this great King.*

SIBYL.

VIRGIL.

The Wolves and Lambs shall
eat Herbs together in the Moun-
tains; and the Panthers shall feed
together with the Kids; and the
Stags shall be kept with the Calves
in the same Place. And the Car-
nivorous Lion shall eat Straw out
of the Manger, as an Ox. And
every young Children shall bind
them in Bonds. And a wild Beast
shall be afraid of him that is lame.
And Dragons shall sleep with In-
fants, and not hurt them: for the
Command of God shall be over them,
v. 726.—733.

Nor will the Flocks have
reason to fear the Lions, v. 22.

The Serpent shall be de-
stroy'd, with the poisonous
Weeds, v. 24, 25.

OBSERVATIONS.

(1.) The principal Clause in these Predictions, is one indeed worthy of our highest Attention, is that concerning the *Time* when the *Sibyl* foretold, and *Virgil* from thence expected the coming of this great King into the World.

The Oracle is this:

When [or after that] *Rome* shall govern *Egypt*, uniting it to its Empire, then the great Kingdom of the Immortal King shall appear among Men: and an holy King shall come, who shall govern all the World for all future Ages, pag. 95. prius.

Here we find it express, that *Affoon* as *Rome* should conquer *Egypt*, and unite it to its own Empire, then and not before the Gentiles might begin to expect the Coming of this universal and everlasting King. We find also, in the Parallel Place of *Virgil* IV. Eclogue, that he expected the Birth of the same King, *An. Ant. Ær. Christ.* 40. when his Friend and Patron *Pollio* was Consul, and that this very Year the last *Sibylline* Age should begin. Now in order to see what particular Reason there was, from this Oracle of the *Sibyl*, to expect that Birth this very Year, we must run over the *Roman* History, and see by what Steps, and at what particular Times the several Advances were made towards this Conquest and Union of *Egypt*: each of which Advances might easily occasion inquisitive Men to suppose, that the Birth of that King would soon follow.

See Bishop
Chandler,
p. 14.

See *Usher* and
Prideaux, in
these Years.

In the 65th Year before the Christian Æra, *Julius Cæsar* endeavoured to be sent into *Egypt* with an Army, to settle the Affairs of that Kingdom; but could not then obtain it: Upon which *Pompey* was invited into *Egypt*. But out of regard to this *Sibylline* Oracle; or some other secret Reason, he avoided going thither. Yet did he then accept of a Crown, offered him by the *Egyptian* Ambassadors, valued at 4000 Pieces of Gold.

In the 64th Year, *Alexander*, the King of *Egypt*, was expell'd out of his Kingdom by his Subjects, and

soon

soon died in banishment: and was reported to have then left his Kingdom by Will to the *Romans*. About the same time it was said that *Crassus*, the Centurion, violently endeavoured to make *Egypt* tributary to Rome, but could not then compass his Design.

Anno 63. *Pompey* conquered *Judea*, and brought it under the Power of the *Romans*, to the very Borders of *Egypt*. All which join'd to the Terror of a mighty *Earthquake*, and of a *Comet*, both happening about the same Years, greatly alarm'd the *Romans*: insomuch that in this last or 63d Year, a few Months before the Birth of *Octavius*, who was afterward called *Augustus*, an Oracle was given out, and then made publick; I suppose it was this very Oracle now before us; that "Nature was at that Time producing a King who should govern the Roman Empire": which was then called *dux universi*, or *dux terrarum Orbis*, the habitable World, or the whole World. At which Time the Senate of Rome was so alarm'd, that to prevent it, they (almost like *Pharaoh* before, and *Herod* afterward) made a Decree, that "No Male Child born that Year should be rear'd": which Decree yet was not executed.

In the 48th Year, *Julius Caesar* conquered *Egypt*: but did not subject it to the *Romans*. He still left the *Egyptians* to their own Laws, and to their own Queen: though under the Protection of the *Roman* State.

In the Year 41. *Anthony*, one of the Heads of the Roman Empire, went down into *Egypt*: and there, with *Cleopatra* their Queen, jointly governed that Kingdom. This looked so like to the Accomplishment of the Oracle before us; which was to be prevented to the Birth of this Great King; that it might incline the inquisitive *Romans* to expect his Birth immediately; and that not only because *Egypt* had been conquered by *Cesar* already; but more especially, because *Anthony* a *Roman*, was married to *Cleopatra*, the *Egyptian* Queen; so that it looked like that Union of *Rome* and *Egypt*, which was mentioned in this Oracle, as a Preliminary to the long expected. Accordingly, the very next Year, when *Pollio* was Consul, *Virgil* evidently expected the Birth of this great King; and that from the *Cumæan* Verses or *Sibylline* Oracles; and very probably from

from this very Oracle before us. But the Time was not yet fully come, and *Virgil* began to expect the Birth a little too soon: For *Egypt* was not yet properly and truly united to the Roman Empire: which was the distinguishing Character for the Expectation of this great Nativity. However,

In the Year 30. *Octavius*, before whose expected Birth the Romans had been so greatly alarm'd, himself conquered *Egypt* entirely; and slew *Anthony* and oblig'd Queen *Cleopatra* to kill her self; and thereupon directly, as the Oracle had foretold, reduc'd it into a Roman Province, and united it to the Roman Empire, as all Historians agree. After which Year the Gentile World might justly begin their Expectation of the Birth of that great King: whose Birth was not deferr'd quite 27 Years later: at which Time *Jesus* of *Nazareth* was born.

Upon the whole, we may observe, that as the *Sibyl* had afforded the Gentiles Reason to begin the Expectations of this great King, 30 Years before the Beginning of the Christian Era; and *Daniel* had given full Assurance to the Jews that their Messiah should be anointed and inaugurated into his Office in the 30th Year after it: So his real Birth was almost in the Middle, between those Periods, or about 27 Years before that Era; though indeed by the Jews Mistake of near 30 Years in Chronology, they could not but expect the Birth of that Messiah from *Daniel's* Weeks, about the very same Time, that was expected by the Gentiles from the *Sibylline* Oracles. Which Coincidence gives a most Satisfactory Account of that united, ancient and constant Expectation both of Jews and Gentiles, of this extraordinary Person's coming into the World about the very Time, of which Bishop *Chandler* has so fully treated; and which therefore I shall not need to enlarge upon here, though I think it deserves a much more attentive Consideration than the Learned have generally given it.

(2.) What *Virgil* distinctly means by his *last* of the *Sibylline* Oracles, is easily understood by the Oracles themselves, still extant: which in general proceed upon the Partition of the several Periods of the World, since the Deluge, into Ten Ages or Generations, *yearly*, each of about 200 Years a-piece. signing (after the Interval of the several

Centuries, in which the eight Persons which were
 sav'd in the Ark, were to multiply into a sufficient
 Number for a Kingdom or Monarchy;) Six such
 Generations to the *Assyrians*; Two to the *Medes*;
 One to the *Persians*; and One to the *Greeks* or *Mace-*
donians; till the *Eleventh* or *last Generation*, belong-
 ing to the *Romans*, under whom the "great King was
 to come, who was to govern all the World for
 all future Ages". Which Partition is very agree-
 able to the antientest Records of Mankind, sacred
 and profane; and shews that *Virgil* did not regard the
 list of the four Scripture Monarchies, with which
 alone the *Jews* were concern'd, when he spake of the
last Age of the Sibylline Oracles, as the Bishop sup-
 poses; but the *Eleventh Generation* of those Oracles,
 which was really the *last Age* therein mentioned:
 and included the same Period which the *Jewish*
 Prophecies, and the *Jewish Nation*, had ever called
 the *last Days*, or *Days of the Messiah*.

(3.) That the *Sibylline Oracles*, so far as they have
 been cited by the ancient Heathens, *Jews*, and
 Christians, and are published by me in *Greek* and in
English, are very ancient and authentick, and highly
 worthy of the Attention of the Learned, has been
 by me fully proved, Ten Years ago, in that *Vindica-*
tion of them, which I prefixed to that Edition. Which
Vindication has hitherto been entirely without a
 Reply.

(4.) That fatal War, made by the Kings of the
Gentiles, and that Invasion of the Land of *Judea*,
 mentioned under the III^d Parallel, is plainly the
 same that is foretold by the *Jewish* Prophets, before
 the Battel of *Harmageddon*. Which famous Battel,
 with its Consequences, is also largely describ'd in the
 same Oracles; and that in the most exact Agreement
 with the *Jewish* Prophets imaginable.

(5.) That this great King was to be born of a
 Virgin also, seems plain by the Character of *The*
son of the great God, in the *Sibyl* expressly, as well
 as in *Virgil*. Now whenever one of the Parents, a-
 mong the *Gentiles*, was esteemed *Divine*, there was
 no earthly Parent of that sort once imagined. And
 certainly, if this great King was, by the Oracles, and
 in *Virgil* out of them, to have *no earthly Father*,
 that is the same with what the *Jewish* Scriptures
 foretold of the *Messiah*, that he was to be *born of a*
Virgin. *Virgil* farther confirms this Notion, by giving

III. v. 46.
 IV. v. 20, 48
 —66, 86, 87,
 102, &c.

P. 16.

See *Essay on*
the Rev. p.
 361 — 372.

Lucina, when she was suppos'd to be at this Labor the Epithet of *Chast*; and by inviting the Infant when he should be capable, to take notice of the smiles of his *Mother* alone; *rifu cognoscere matrem*.

P. 24.

N. B. Though the *Roman* Authors do not direct us that any of those *Sibylline* Oracles, which they rejected, did recommend a better Institution of Religion than their Idolatrous Form, as those now extant do, (tho' no other Reason so likely for the Rejection as that:) Yet *Cicero*, in some Passages produc'd by Bishop *Chandler*, seems to hint at some of that nature, that made him afraid of all the *Sibylline*. *Quamobrem*, says he, *Sibyllam quidem sepositam & editam habeamus, ut id, quod prae dictum est a majoribus in iussu Senatus ne legantur quidem libri. — Hoc si est libris Sibyllinorum; valeant [hi libri] ad deponendum potius, quam ad suscipiendas Religiones. Wherefore, let us take care that the Sibyl may be laid up and conceal'd; and that the Rule of our Ancestors may be serv'd, that those Books may not be so much as read without the Command of the Senate — If there be such thing in the Sibylline Books, let [those Books] be allow'd of force sufficient to lay aside Religious Customs, rather than for the Introduction of any new ones.*

N. B. We find that there was a very ancient *Magus*, or *Wise Man*, or *Prophet* among the old *Macedonians*, or *Persians*, called *Hydaspes*, or *Hyfaspes*; whose Oracles foretold, among other things, the Destruction of the *Roman* Empire; and the Conflagration of the *World*. The former of which has, in great measure, come to pass long ago; and the latter, yet future, supported by the certain Predictions both of the *Jewish* Scriptures, and *Gentile* Oracles of the *Sibyl*. He had also plain Predictions concerning *Christ* himself; as the very ancient Author of the *Preaching of St. Peter* informs us: and that in the Words of *St. Paul* himself, in a very remarkable Passage, which I shall transcribe, as it stands in *Clement* *Alexandrinus*.
 “ Now that, says *Clement*, as God was desirous that the *Jews* should be saved, and accordingly gave them the *Prophets*; so was he also desirous that the best of the *Greeks* should be so, by raising them up *Prophets*, that should write in their own *Dialect*

P. 636. & ap.
Grabe *Spicileg.*
 §. I. p. 55—
 66.

and by distinguishing them that were disposed for the Reception of such a divine Benefit from the Bulk of Mankind; the Apostle *Paul* shall declare, in the *Preaching of Peter*, in these Words: "Take into your Hands also the *Greek Books*; acknowledge the *Sibyl*: How she declares the Unity of God, and foretells future Events. Take also into your Hands *Hystaspes*; and read him; and you will find the Son of God describ'd very clearly and plainly; and how many Kings would fight against Christ, and would hate him, and those that bear his Name, and were faithful to him; as also his Patience, and his Advent". And since the Pagan *Roman Emperors*, as we are expressly inform'd by *Justin Martyr*, equally forbid the reading of the Prophets, the *Sibylls*, and *Hystaspes*, under capital Penalties; as all containing Predictions very disagreeable to them: and since the Wise Men or *Magi*, that came from the *East* to *Jerusalem*, at our Saviour's Birth, came probably from *Persia*; which was most famous for such *Magi*; and that under the same Name also: and since the Warning by a *Star*, which they had seen in the *East*, must, most probably, depend on some prophetick Character of such a *Star*, to appear as a Signal of the Birth of the King of the *Jews*, it seems to me no way improbable that this *Hystaspes* was among the *Medes* and *Persians*, the same that the *Sibyl* or *Sibylls* had been among the *Greeks* and *Romans*: And that as the *Sibyl* had made the *Romans Conquest and Union of Egypt* the Characters that were to be regarded in *Greece* and *Italy*, for the Beginning of their Expectations; so had *Hystaspes* delivered the Appearance of a *Star* as the Signal of his Birth among the *Medes* and *Persians*. Which Prediction therefore, as connected with the Appearance of an hitherto unknown *Star*, might well bring the *Magi* to *Jerusalem*. God indeed gave no other Nation a distinct Law but the *Jews*; yet might not quite overlook all the other Nations; when that was to be a Light to lighten the *Gentiles*, as well as the Glory of his People *Israel*, was to come to the World. Nor is it at all improbable that more intimations of this Nature were anciently given in other Countries also; tho' the Records be now lost: and that by such intimations the Way was, in some measure, prepar'd for the Preaching of the Apostles,

Apol. I. §. 59.

Matt. ii. 1, 2.

Pf. cxlvii. 19,

20.

Luc. ii. 32.

and of their Companions; and for those several Nations easier Reception of the Christian Religion, upon that Preaching afterward.

N. B. There is another very eminent Prophecy concerning the Messiah, that has been greatly perplexed by our modern Commentators. I mean that concerning *Shiloh*; which would therefore well deserve to be review'd by me in this Place: especially because that Exposition I formerly gave of it, in my *Boyle's Lectures*, is capable of great Improvement and Correction. But since Dean *Sherlock*, has lately, with great Sagacity, clear'd the Difficulties of that Text and given us a most judicious Account of it; in the last of his very valuable *Dissertations* lately publish'd I shall only refer the inquisitive Reader thither for Satisfaction.

Gen. xlix. 10.

P. 166—185.



IV.

An Exposition of the Curse upon Cain and Lamech: shewing that the present Africans and Indians are their Posterity.

THE original Words of the two Texts, where these Curses are contain'd, if we consider the Context, with the *Septuagint*, the *Syriack*, and *Vulgate Latin Versions*, the *Targum of Onkelos*, and *Josephus* ought, I think, to be thus rendred:

Gen. iv. 9—
15.

The Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the ground, which has opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth. And Cain

unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground: And from thy face shall I be hid. And I shall be a fugitive and a vagabond in the earth. And it shall come to pass that every one that findeth me shall slay me. [Which all wilful Murderers, he knew, deserv'd.] And the Lord said unto him, Lo Cen: [LXXII. Joseph. Syr. Vulg.] Not so every murderer: Cain shall have vengeance taken of him for seven generations. [Ork. Joseph.] And the Lord set a mark upon Cain, lest any finding him should kill him: [before that seventh Generation came.]

And Lamech said unto his wives, Adah and Zillah, Gen. iv. 23, Hear my voice ye wives of Lamech: Harken unto my

speech. For I have slain a man to my wounding; and a young man to my hurt. Cain hath had vengeance taken of him for seven generations; truly Lamech [shall have vengeance taken of him] for seventy and seven.

That this Vengeance for seven generations was not denounced on the Slayer of Cain, as is universally supposed, seems evident from the Nature of the Case;

(it being the standing Law of God, that *who so sheddeth man's blood, by man shall his blood be shed*; be- ix. 6.
cause in the image of God made he man. The Reason

of which Law directly takes its Date from the Creation of Mankind; and of the Execution of which Law Cain was accordingly very justly afraid:) from Josephus,

and from the express Repetition of the Words here made use of; and this by Lamech himself afterward; where

there is no room for the perverse Construction here usually put upon them. Cain has had vengeance taken of him for seven generations: and from Lamech's

Expressions, that these Murders would be to his own wound, and to his own hurt; as also from Lamech's

own Consequence, that since Cain, [and his Posterity] had such Vengeance taken of them for a single Murder, he concluded that He should have longer

Vengeance taken on him [and his posterity] for those two Murders he confessed himself to be guilty of. Which prophetick Words seem to me to have

been spoken by Lamech on his Sight of the Slaughter of Cain by his Son Tubal-Cain; in that very seventh Generation wherein the divine Judgment had doom'd iv. 17. 18, 22.
him to such an Execution. Nor is it easy to ex-

cuse our Expositors in the gross Mistake they have made

made in the Construction of these Texts: as if God himself, who made the Law for the just Slaughter of all wilful Murderers, would here very severely punish those that executed that Law: while at the same time he carefully exempted these Murderers themselves from their proper Punishment.

But if it be wondred at, that in my Paraphrase I have added the *Posterity* of *Cain* and of *Lamech*, as Partakers in these Curses, as well as their *Parents*, which Parents yet seem to have been alone actually guilty of the Crimes for which the Punishments are denounc'd, I must declare, I look upon all these ancient Denunciations, not as single Threatnings on single Persons, on account of particular Crimes by them alone committed; but as general Denunciations on future Families and Nations, founded on God's Foresight of their future Behaviour, and containing such Predictions as were all actually to be fulfilled in those future Generations. The Occasions and Handles for such Denunciations or Predictions being still taken from the particular Crimes of those their Ancestors, whom they usually followed in those or the like Crimes, as well as in Descent and Succession. Of this Nature were all the parallel Denunciations in these earliest Ages of the World. Such was the *Punishment* *circum* *venereas*, to *Adam* and *Eve*; which has reached all, even the most barbarous of their Posterity: Such was the *Multiplication of Eve's Sorrow* in *Conception and Child-bearing*: and such the *Subjection of her Desire to her Husband's*, and his *Rule over her*, both which have reach'd all her female Posterity also. Such was the *Barrenness of the Ground*, and *Toil in the Tillage* thereof, which reached to the Posterity of *Adam*, as well as to himself: Such was the Curse upon *Canaan*, the Son of *Ham*, that he should be a *Servant of Servants* to *Shem* and *Japhet* his Brethren: Such was the *Blessing of Shem*, and the *Enlargement of Japhet*, till he should dwell in the *Tent of Shem*: and such was God's *Love of Jacob and Hatred of Esau*. All which, as is well known, even principally, and sometimes perhaps solely, related to their several Posterities. And not a few more like Examples are easy to be met with in the Books of the Old Testament. Thus therefore, in all Reason and according to all Analogy, ought these Punishments denounced on *Cain* and *Lamech*, if not also

Gen. iii. 7, 11.

iii. 16.

Gen. iii. 17, 18, 19.

ix. 25.

Gen. ix. 26, 27.

Mal. i. 2, 3.

Rom. ix. 13.

God his *Mark set upon Cain* to be understood by us. I
 speak thus cautiously as to the *Mark*, because it may *Gen. iv. 15.*
 seem by the Words of the Text, to be restrain'd to
 his Person, and to be only his Protection from any
 avenger of Blood that might set upon him, before
 the seventh Generation.

However, before I proceed to give any Account of
 that these *Threatenings* or Judgments on *Cain* and *Lamech*
 are; it will not be improper to enquire what this
Mark, as distinguish'd from those Threatenings,
 whether peculiar to *Cain* or not, can be suppos'd to be.
 Now if we consult the Frame of Nature, and see
 that visible Distinctions God has made between one
 part of Mankind and another, and that such as are
 visible to all Men, as this *Mark* certainly was, we
 shall meet with nothing so obvious and so natural, as
 the Distinction of Colour in Whites, Blacks, Olive
 colour'd, and Copper colour'd: together with those
 other Peculiarities of Hair and Visage, which usually
 along with such Colours, among the several Sorts
 of Mankind. I should therefore most readily sup-
 pose, that *Adam* and *Eve*, with all their first Poste-
 rity, as *Abel* and *Seth*, with all *Seth's* Posterity, par-
 ticularly *Noah*, and all his Posterity, were proper
 Whites; that *Cain* was also by Birth a White: But
 that upon his wicked Life, and most barbarous Par-
 ticide, God chang'd him to the remotest Species and
 colour of a perfect Black, and this during those *se-*
ven Generations which were allotted to his Punish-
 ment before he was to be slain. I also readily suppose,
 that the several Sorts of Colours, different from
 white, belong'd to wicked *Lamech*, and his wicked
 Posterity, when upon his double Murder, a like
 Punishment for *seventy seven Generations* was en-
 join'd upon them. And since *Lamech* had four Chil-
 dren, *Jabal*, *Jubal*, *Tubal-Cain*, and *Naamah*; thro' *iv. 20, 21, 22.*
 from that Punishment was to go down to so many *23.*
Ten Generations; I imagine their several Posterities were
 marked with some Approach to the Colour that
 belonged to their Forefather *Cain*: tho' but one
 of those Families had that direct Blackness, which di-
 stinguish'd him from all other Men, for seven Gene-
 rations.
 One thing however I desire may be particularly
 considered, and it is this: that the Punishment of *Cain*
 and his Posterity was limited to *seven Generations*;
 which

which ended long before the Deluge; and therefore could not extend beyond that Deluge; nay, that the Limitation rather implies, that all those *Cainites*, who had no other Punishment threatened to them in the World, perished in that Deluge: while the Punishment upon the Remains of those *Cainites* that were deriv'd from *Lamech*, had so large a Limitation, no less than seventy seven Generations, as evidently implies their long Continuance beyond that Deluge.

And here the Reader is to Observe, that altho' the common Notion has all along been, that the Deluge of *Noah* was so absolutely universal, and did precisely reach above the highest Hills on *our entire Globe*, as to drown every single Person and every Land Animal on the Face of *our whole Earth*, without any Exception whatsoever, besides those in the Ark of *Noah*; yet must I own that I am, and have long been of a different Opinion. For tho' I believe that *all the high Hills under the Scripture whole Heaven were covered*; that the *Mountains of Ararat*, where the Ark rested, were covered 15 Cubits deep; that *all Flesh, wherein was the Breath of Life, was destroyed from under the Scripture Heaven*; that *every living Substance that God had made was destroyed from off the Face of the Scripture Earth, &c.* yet do I venture to observe, that the Limits of that *whole World*, of that *whole Earth*, and its *whole Heaven*, not only in Scripture, but in all other the oldest Antiquity, was not the same that we now call so; but excluded the *South of Africa*, and all *America*, with the *South-East of Asia*, and *China* also: Of all which these Parts of the World had of old no manner of Knowledge; and which, had they known of them, they would have looked on as *other Worlds*; just in the same manner as we now look on the Continents of the Moon, or of any other Planet. The Ancients took the *whole Earth*, or *whole World*, or *whole habitable Earth*, to be round indeed; but not as a *Sphere*; which the later Astronomers and Geographers have discovered; but as a *Circle*; and that its Limits were the Ocean, that quite encompassed it, which they thought utterly unnavigable by Mortals; and that the Torrid Zone also bounded it to the *South*, and was also utterly unpassable and uninhabitable by Mortals also: Accordingly they thought that if there were any other Continents, with Countries

See *New The-
ory*, p. 138,
409.
Gen. vii. 19,
20.
vi. 17.
vii. 21, 22,
23.

[III]

rites in them, which yet was generally denied and
 erided, they were not Parts of *our World*, but *other*
Worlds, with which Mankind were no way con-
 ern'd, and could have no Communication at all;
 o more than we now know we can have with the
 habitants of the Moon, if such there be. And as
 o one is so weak as to suppose the Expressions
 ove-mentioned, how strong and universal soever,
 re to be extended to the Continents or the Worlds
 the Moon, so ought they for certain not to be
 tended to these *Worlds beyond the Ocean*, as St. Cle-
 ent calls them; which in the Times when the Scri-
 ures were written, *to the Notions of which Times*
all its Language is ever accommodated, was little less
 absurd than it would now be to extend them to a
 World beyond the Clouds, or to a World in the
 Moon. That this is a true Account of the Limits
 of the Ancients World, I appeal to *Moses* himself,
 and to *Strabo*: who have both distinctly given us
 those Limits: *Moses* expressly assures us, that the
 whole Earth was overspread by the Children of *Shem*,
Ham, and *Japhet*: which yet by *Bochart's* most
 amed Account of their Dispersion, from all Sacred
 and Prophane Records, and by his Map of the same,
 evidently confined to the Limits already determi-
 ed. And *Strabo*, the great Geographer, who wrote
 late as the first Century of the Gospel, fully agrees
 o the same Limits, in these remarkable Words; 'In
 the entire Circle of the habitable Earth, the Nor-
 thern Limit reaches to the utmost Part of *Scythia*
 or *Celtica*: the Southern to the utmost *Ethiopians*;
 while the *Indians* are the most Eastern; and the
Spaniards the most Western Inhabitants'. Nor will
 his Limitation at all affect the Universality of the
 Deluge, as to the entire Surface of the whole Globe:
 or altho' the general Expressions in Scripture would
 ot of themselves imply its Extent beyond the Li-
 its of its own World; yet do we know that the Po-
 rity of *Cain* and *Lamech* were the worst Part of
 Mankind, and most of all deserved the Deluge; that
 Waters covering all the Mountains in one Hemis-
 here, will naturally run down over the other He-
 misphere; that the Shells of Fish, the Trees and
 ants, &c. that were buried in the Earth at the De-
 luge, are found at this Day in all Parts of the Globe;
 and that the Tradition concerning this Deluge has
 reach'd

Clem. 1. Ep.
 §. 20.

Gen. ix. 19.

Geog. I. p. 15.
 See Bochart.
 Phaleg. III. 7.
 Canaan. Pref.
 & I. 36.

Moll's Geogr.
p. 300.

Dan. ii. 37.
38.

reach'd the Inhabitants of this whole Globe, from *China* to *America*: which Arguments directly prove the proper *Universality* of this Deluge. I mean the proper *Universality* over *Africa* and *America*, in the same Sense as it was *Universal* over *Asia* and *Euro*pe, or as it is not inconsistent with the Preservation of some both in *Africa* and *America*, as we know some were in *Asia*: either in Caves, on the Tops of the highest Mountains, which is favoured by the *Persian* Tradition; or by some such Method as Providence made use of in preserving *Noah* and his Family in *Asia*: Tho' the entire Want of all truly ancient Records, both among the *Africans* and *Americans*, renders the Hopes of any particular Account of the manner of such Preservation at present impossible. However, As I think the other general Expressions of *Moses* do not extend beyond the World known in the Days of *Moses*, and do not therefore exclude the Possibility of Preservation of some of the Posterity of *Cain* and *Lamech* in *Africa* and *America* through the Deluge; so do I think the Purport of the Judgment before us, threatened in *Moses* on that Posterity, no fewer than 77 Generations, does directly imply the Reality of the same Preservation. If any be dissatisfied with what has been here said, they may consult the Introduction to my *New Theory*; where such vulgar Mistakes are corrected; and may consult the following Texts, describing the Bounds of the Scriptural World, which will greatly tend to their Satisfaction. *Gen. i. 26. xi. 1. 9. Ex. ix. 16. Deut. ii. 25. Isa. x. xii. 5. xxv. 8. Jer. xxv. 26. xxvi. 6. xxxiii. 9. li. 7. Dan. ii. 37, 38, 39. Zeph. iii. 8. Zech. i. 11. Matt. xxiv. 31. Luc. ii. 1. xxiii. 44. Rom. i. 8. ix. 17. x. 18. Col. i. 23. Apoc. xiii. 3.* One of them I shall set down as very remarkable; both on account of the rather greater *Universality* of Expression, and yet lesser Extent than the former. *Thou O King, says Daniel to Nebuchadnezzar, art a King of Kings: For the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory: And wheresoever the Children of Men dwell, the Beasts of the Field, and the Fowls of the Heaven, hath he given into thine Hand, and hath made thee Ruler over them all.* Which *Universality* yet is known to have extended no farther than the *Babylonian* Monarchy, or to less than one half of the Earth that was peopled by the Posterity of *Noah*.

And this Scripture Language seems to me to take its rise from the publick and authentick Records of the old Monarchs themselves, who we find still used the same Language.

This being thus premised, I proceed to the Consideration of these Threatnings themselves, and their Executions; or to those Punishments which God here denounced on *Cain* and his Posterity, and also on that Family of *Cain*, which was continued in *Lamech* and his Posterity, afterwards: Which seem to me to be of the very same sort, and ought to be understood in the very same Sense. For when we come to *Lamech*, we find no new Judgments denounced, but only a longer Term allotted to the same; no less than 77 Generations; instead of those 7 Generations, which had been allotted to *Cain* and his Posterity before. Which seems to me to suppose, that as *Lamech's* Crime, wilful Murder, was the very same with *Cain's*; only twice repeated, and aggravated by his not taking Warning from *Cain's* Punishment before; so was the Penalty that was to be inflicted upon *Lamech* and his Posterity, the very same that had been inflicted on *Cain* and his Posterity; but only of a much longer Duration: though perhaps with this Addition, that some Part of that *Sign* or *Mark*; that alteration of Colour, which might be Personal in the Case of *Cain*, should now become National in the Posterity of *Lamech*, and continue for future Generations.

Now as to these Threatnings, and the Punishments therein contain'd, they may be reduc'd to three Heads: (1.) These Criminals, and their Posterity, for 7 and 77 Generations respectively, were to have such ill Seasons, or barren Soils; such long Scorching and Droughts; such frequent Mildews; such swarms of Locusts to devour their Fruits, or the like Judgments; that when they tilled their ground, it should not thenceforth, as formerly, yield unto them her strength. (2.) That they should lead a very wandering and unsettled Life: that they should be fugitives and vagabonds in the earth. (3.) That they should be banished from the Country where the Children of *Seth* were; or excluded from the Conversation of the Church of God, and of his true Worshipers: they were to be driven from the face of the ground where they had lived before; and from God's face

Dan. iv. 1.

vi. 25.

2 *Chr.* xxxvi.

23.

Ex. i. 2.

Jud. ii. 1, 2, 7. *11th.*

9.

Luc. ii. 1.

Gen. iv. 12.

v. 12, 14

v. 14.

v. 15.

were they to be hid. And all this was to last for seven Generations, in the Children of *Cain*, or till the Days of *Jabal*, *Jubal*, *Tubal-Cain*, and *Naamah*, who lived in that seventh Generation; and for 77 Generations, in the Posterity of *Lamech*; which we shall perceive anon, reach exactly to the Days of the *Messias*; who came into the World for the Redemption of the whole Race of Mankind from their Sins, and from all such Curses denounced upon those Sins whatsoever.

Since this therefore seems to be the natural Meaning of these parallel Threatnings, we have nothing more to do, than to consider, whether they have been accomplished in the State and History of the People concern'd? I mean upon the Posterity of *Cain*, in general, for seven Generations; and upon the Posterity of *Lamech*, one of the Descendants of *Cain*, for 77 Generations afterwards: so far I mean, as the ancient Records now remaining can give us any Account of those their original Condition and Circumstances.

As for the ancient genuine Records of such Matters before the Deluge, we have only two that I know of: The Accounts of *Moses*, deriv'd to him by *Noah*, and the Children of *Seth*, the Worshipers of the true God; and the Accounts of *Sanchoniatho*, deriv'd probably by *Ham* to the *Phœnicians*, by the Posterity of *Cain*, the Idolaters. But after the Deluge we have not only some Accounts in Scripture, but several ancient Fragments of profane History, with the present Phenomena of Nature, and the Condition of the several Nations of the Earth still remaining: which will greatly assist us in understanding and applying the later and longer Period of these Prophecies.

As to the Completion of the first of these Threatnings in *Cain* and his Posterity, for seven Generations; that the Seasons were so very unfruitful, the Summers so very scorching, &c. that the *Cainites* were quite discouraged from Husbandry, or Cultivation of the Ground; it is directly *Sanchoniatho's* Account of that Posterity; taking only one Observation by the way, that his Generations exactly agree with those in *Moses*, if, according to his own Intimation, we insert one Generation after his fifth, which was no way remarkable, in order to adjust them

them together: This *Phœnician* Author therefore in-
 forms us, that, " the first Food of Man was Plants, *Ap. Ess. on*
 " shooting out of the Earth; and that upon them, *the Old Test.*
 " themselves, and all their Posterity, and all before p. 169, &c.
 " them lived. That in the second Generation, which
 " was the Age of *Genos* and *Genea*, came great
 " Droughts; whence they stretched out their Hands
 " up to Heaven towards the Sun, [which scorched
 " them.] That in the Third Generation, the Chil-
 " dren were called Light, Fire and Flame, [per-
 " haps with some Allusion to the scorching Heat they
 " had felt.] " In the Fifth Generation we find men-
 " tion of a Wood at *Tyre*, that took fire and was
 " burnt down, upon a Storm of Wind [and Rain];
 which is not easily supposable but after such a great
 Drought preceeding, as had disposed the Wood of
 those Trees for such an Inflammation. We here also
 meet with " Stones and Pillars consecrated to [that]
 " Fire and Wind "; we have also here mention made
 of these *Cainites* " covering themselves with the
 " Skins of wild Beasts; and of their venturing to Sea
 " upon a Tree; and of the Sacrifice of the Blood of
 " wild Beasts caught in Hunting ". In the next
 Generation we find " Hunting and Fishing " im-
 prov'd, and great Reputation thereby acquir'd among
 the *Cainites*: without one Syllable of the Art of
 Husbandry, or Cultivation of the Earth; of any Fields
 or Vineyards. All which Accounts most naturally suppose
 that these *Cainites* found so little Advantage in that
 Husbandry and Cultivation of the Ground in which *Gen. iii. 23.*
Adam and *Cain* formerly had employ'd themselves, *iv. 2, 3.*
 that they left off that Employment, and lived upon
 the Plants that grew wild; upon the Flesh of wild
 Beasts; upon Fishing, and thelike Arts, without either
 Plowing or Sowing, or Vintage or Harvest; in ex-
 act Agreement to this first Threatning. As to the Ex-
 ecution of the second Threatning; or that these *Cai-*
mites, for seven Generations, led a wandering and
 unsettled Life, this appears plainly to be true by the
 Comparifon of *Moses* and *Sanchoniatho* together.
 For soon after the Denunciation of this Threatning,
 we find *Cain* in *Moses* wandering about in an hi-
 therto unknown Land, called from the unsettledness *iv. 16.*
 of his Condition the *Land of Nod*, or the *Land of*
this Wandering. We find him, after a while, at-
 tempting to settle somewhere, and to build and in-
 habit what was then called a City, *Enoch*; or such *v. 17.*

as could be built without Iron Tools. Yet do we find in the Accounts of *Sanchoiatho*, that these very *Cainites* soon removed to *Phanicia*, at a great Distance from the East of Paradise, where the City *Enoch* was built. Nay, we find them there busy in building Boats and small Ships, and venturing to Sea for Fish, or for Robbery, or in the way of Navigation, and planting remote Colonies. As to the Execution of the Third Threatning, the Banishment of the *Cainites*, for seven Generations, from the Country the Church, and the People of the true God; is very evident both in *Moses* and *Sanchoiatho*. The former assuring us, that *Cain*, upon this Curse, went out from the Presence of the Lord; and that he and his soon grew so profane, that while the Children of *Seth* owned their Relation to the true God, by calling themselves by the Name of the Lord, or owning the Style of the Children of God; the *Cainites* were only called the Children of Men: as if they acknowledged no dependance on God at all. And the latter informs us, that these *Cainites* soon "went into *Phanicia*", a Country far remote from the Place of God's Presence and Worship; and there owned no visible "Lord of Heaven, but the Sun", and no higher visible Objects of Worship below, than "Stumps of Wood, and Pillars; with Fire and Wind": and no invisible Objects of such Adoration, but the Souls of their gygantic and wicked Hero's deceas'd. From whose real Antediluvian Histories, while alive, *Sanchoiatho* observes, the Grecian Idolatry, and Superstition, and Mythology, after the Flood, was originally deriv'd. So that 'tis very evident, the State of the wicked *Cainites* was all this while exactly the same which this threefold Curse denounced on their wicked Progenitor *Cain*, had allotted for them.

What remains now is to shew, that the Period determined for these Threatnings, I mean that of seven Generations, was also really observed in their Execution; and that the same Period was also observ'd in *Cain* himself; and that he was slain for his own Parricide in that very seventh Generation.

Now for *Cain's* own Punishment, who had a Mark set upon him, to secure him from Slaughter till the seventh Generation, it seems to me that he was slain by *Tubal*, the Son of *Lamech*, who lived in the seventh Generation.

Gen. iv. 6.

v. 26.

vi. 2. 4.

Generation from *Cain*: and that he was therefore See *Bochart*
 called *Tubal-Cain*; which may be rendred *the Sword Phaleg*. III. 12.
 of *Cain*; because he at this very *seventh Generation* Gen. iv. 17.
 became the Executioner of God's Vengeance upon 18, 22.
Cain, and slew him. The Generations stand thus in
Moses: 1. *Cain*: 2. *Enoch*: 3. *Jarad*: 4. *Mehujael*:
Methusael: 6. *Lamech*: and 7. *Tubal-Cain*. And *Sanchoniatho*
 does not disagree to the same Number of
 Generations from *Genos* or *Cain* to *Chryfor* or *Vulkan*;
 who is the same Person with *Tubal-Cain*.
 That the extraordinary Barrenness of the Ground,
 which discourag'd all Husbandry, ended about this
 seventh Generation, we learn from *Sanchoniatho*:
 who assures us, that *Agrus* or *Field*, and *Agrouerus*
 or *Agrotes*, from whom *Husbandmen* derived them-
 selves, arose in the ninth Generation from *Genos*.
 He also intimates the great Value the *Cainites* put
 upon this Improvement in their way of living, by
 mentioning this *Agrouerus* or *Agrotes* as much wor-
 shipped; and saying he was called by the Inhabitants
 of *Byblus*, the greatest of the Gods; after which,
 about the 12th Generation *Dagon* found out Bread
 from, and the Plough; and was called *Jupiter Aro-*
dius. That the *Cainites* wandred about, as unsettled,
 no longer than the seventh Generation, is clear also
 from *Sanchoniatho*; who informs us, that in this very
 seventh Generation from *Genos* they invented Walls
 of Brick; in the eighth Tiling; in the ninth Courts
 before Mens Houses, with Fences, and Caves, and
 Cellars; in the tenth Villages and Flocks. All which
 inventions were evidently Marks of their altering
 their wandring for a fixed and settled State of Life
 afterwards.
 That these *Cainites* were not excluded from the
 communion of the *Sethites*, after these seven Gene-
 rations were over, appears by *Moses*; who assures us Gen. vi. 2, 3.
 they intermarried with them, long before the Flood. 4.
 And in *Sanchoniatho* we find, soon after those seven
 generations were over, direct Indications of another
 sort of Objects of Worship among the *Cainites* than
 before. Now they own one *Elioun*, or the most
 high; and his Wife *Beruth*, or the Covenant; with
Ouranus, or Heaven; with his Sister and Wife
Earth; as also one *Cronus*, or Time, called al-
 so *El*, God: with his Auxiliaries, called *Eloim*,
 Gods: (The *Phenician* and *Hebrew* Names for
 God

God, ever afterward.) Now of this Sort of Name we meet with only one before; and that perhaps Opposition to the *Sethites* true God of Heaven mean him that was called *Hypsuranius*, i. e. perhaps *One above the God of Heaven*. The Reason of which Alteration of the Names of the *Cainite* Heroes, who they afterward deified, seems to be derived from their Readmission to converse with the *Sethites*, and their hearing them often speak of, *the most High God who had made a Covenant with them, and was the Creator of Heaven and Earth, and of Time it self, and was the only El or Eloim, the only true God*. Nor do I know of any other probable Occasion of this great Mutation of Names among the *Cainites* about this very Time, but that before us. So 'tis evident the State of the wicked Antediluvian *Cainites* was exactly the same, both for Quality and Duration, as the Curse laid upon their wicked progenitor *Cain* had allotted for them: By which Punishments, both threatened and executed, they may well be suppos'd to call the rest of his Posterity to Repentance: For, in the Expression of the best the *Latin* Poets,

- - - *Sedet, æternumq; sedebit*
Infelix Cainus; natósq; miserrimus omnes
Admonet, & magnâ testatur voce per orbem,
 DISCITE JUSTITIAM MONITI, ET NON TEMERE DIVERTITE

See Essay on
 the O.T. p. 214.

Gen. v. 32.

And now, before I come to consider the Curse as entail'd on *Lamech* and his Posterity for 77 Generations, I must prove, what I have already intimated, that those 77 Generations, to which it is limited, reach exactly to the Days of the Messias, or to the Coming of Jesus Christ, and no farther. 'Tis clear that in the Antediluvian State, both in *Moses* and *Sanhoniatho*, each Generation contains, one with another, about 120 Years. *Moses* indeed sets down *Noah*, under whom the Deluge happen'd, A. M. 1556. as the *tenth* Generation only; but that is merely because those Children of *Noah* which he mentions, and which escaped the Deluge, were none of them born till their Father was 500 Years old. So 'tis no wonder that *Sanhoniatho* has 14 Generations in the same time. 'Tis also clear that 6

ose 14 Generations were over, before we come to *Gen. iv. 1, 17,*
Lamech. Whence we have 8 more Generations in 18.
 the Family of *Lamech* before the Flood. Thence *Essay on the*
 the Days of *Abraham*, in about 1000 Years, we *O. T. ubi su-*
 we 10 more Generations in *Moses*, or about 100 *præ.*
 years to a Generation: From that time till the Birth 8
 of our Saviour are about 1960 Years: which, at the 10
 usual rate of three to a Century, comes to 59
 Generations more. All which precisely amount to —
 Generations. And the Series of the successive 77
 High Priests till *Herod*, in *Josephus*, amounts to the
 same Number of Generations. See *Ess. on the*
T. p. 199. 'Tis true that the two Genealogies of
 our Saviour do afford a somewhat smaller Number
 Generations, that of *St. Matthew 62*, and that of
Luke 72. Yet do not those lesser Numbers con-
 dict our present Number at all; not only because
 course there will be more Generations in some
 families than in others, but also because those Suc-
 cessions were not by the first born, as was that of
 the High Priests till the Days of *Herod*, when such
 succession was broken, one Generation before Christ
 is born. Which Accuracy of Coincidence seems
 very remarkable. I mean in Case the Threaten-
 ings themselves shall also exactly suit with their Exe-
 cution. I come now therefore to shew, that, so far
 as our ancient Records or other Evidence will reach,
 the Threatenings have also been executed on the
 Posterity of *Lamech*, the *African Blacks*, with the
 live and Copper-colour'd *Indians*; till 77 Genera-
 tions were over; or till the Advent of our Blessed
 Saviour.

The Unfruitfulness of the Soil where this Posterity
Lamech have inhabited, which has chiefly been
 in or near the Torrid Zone it self, has been so in-
 ous this way, that the Ancients always esteemed
 perfectly uninhabitable.

The Exclusion of the same Posterity of *Lamech*
 from the Church and People of God, and from
 Countries where they have ever inhabited, is so
 remarkable also, that it does not appear, that, before
 coming of our Saviour, they had the least Know-
 ledge of any such Church, or People, or Country;
 that they had all that while any other Religion
 than the grossest Idolatry and Superstition.

That

That the same Posterity of *Lamech* have also been *fugitives and vagabonds upon the Earth*, or been unsettled, and removed from one Country to another till the Birth of Christ, is pretty plain by *Sanchoniatbo*, and by the Remoteness of the several Countries where they live at this Day. It appears by *Sanchoniatbo*, that the Posterity of *Cain* and of *Lamech*, lived before the Flood in *Phœnicia*; and that in the 12th Generation they first invented a proper Ship. We also find them entirely removed from *Phœnicia*, and from all the Children of *Shem*, *Ham*, and *Japhet*, as far as the utmost Bounds of *Africa* and of *America*; nay of the South-East Parts of *Asia*; nay, as far as *New Holland*: which may be esteemed a Part of the Southern Continent, if such there be: i. e. they are as far removed and scattered abroad on the Face of the Earth, as all our modern Discoveries extend, while it no way appears that, before the late Discovery of the Mariner's Compass, the Posterity of *Noah* ever went any farther from their own Continent, than the adjoining Islands.

All therefore that now remains is to Observe, that about the time of our Saviour's coming, the Universalty at least of this Curse was over; that they left off their wandering Condition, and settled in their several Countries; and that they were at that time admitted to re-enter into the Church, and to communicate with the People of God: Of which Particulars we have some knowledge; though the want of all old Records among them, cannot but render such our knowledge very imperfect. For since the Time of our Saviour we have found that the Torrid Zone itself, the principal Place of their Habitation, is habitable; which was formerly thought to be otherwise. And because our Saviour himself is the first that takes particular Notice of that general Fruitfulness of the Earth to good and bad, it may deserve to be considered, whether that may not intimate that such fruitfulness was become more general at his Advent than before: *God maketh his Sun to rise on the Evil and on the Good; and sendeth Rain on the Just and on the Unjust.* See Dean *Shallock*, Discourse IV. Since that time we have no sign of any farther great Migrations of these People; nay, we know that their nearest and principal Kingdom, I mean that of the *Ethiopians*, hath continued

Matt. v. 45.

ever since our Saviour, in their present Seats to this Very Day; and from that time we know that Christianity has taken away all religious Distinction between them and us for ever: that under the Gospel *There is neither Greek nor Jew; Circumcision nor Uncircumcision; Barbarian, Scythian; bond nor free; but Christ is all and in all.* We know also that an *African Black Eunuch* of the *Queen of Ethiopia*, was converted by the Evangelist *Philip*; that the Apostles were sent to *preach the Gospel to all Nations*; and that *St. Thomas* in particular preached it to the *Copper-colour'd East Indians*: the Remains of which his Preaching is not yet extinct, but the *Indian Christians* of *St. Thomas* retain his Name to this very Day. All which Accuracy of Completion highly deserves the Consideration of the Inquisitive. But as to any such *Mark* of a different Colour upon them, which is not directly mentioned in this Prophecy; but which in relation to that *Mark*, which had been set upon their Ancestor *Cain*, and the Phænomena of Nature I have here suppos'd, I incline to think it will be taken off upon their general Conversion to Christianity, which the Prophecies of Scripture have foretold; and that chiefly from one eminent Prediction of *Isaiah*, which may possibly be interpreted to this Purpose: His Words are these: *It shall come that I will gather all nations and all tongues, and they shall come and see my Glory. And I will set a sign [a Mark] among them, [or upon them, LXX.] And I will send those that are escaped of them unto the nations; To Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.*

Col. iii. 11.

Act. viii.

Matt. xxviii.

19.

Isa. lxvi. 18;

19.

N. B. What I have here said concerning the very great Barrenness of the Earth, as threatened to the Posterity of *Cain* for 7, and for 77 Generations, is to be understood to be quite different from that lesser degree of the same Barrenness of the Earth, which was threatened to all the Posterity of *Adam* after the Fall, *Gen. iii. 17, 18, 19.* and ended with *Noah*; who was raised up by Providence to put an end to *Gen. v. 29. viii. 21, 22.* Of which Matter Dean *Lock* has lately given us an Account in the fourth

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of

of his excellent Discourses of the Use and Intent of Prophecy in the several Ages of the World. To which I refer the inquisitive Reader.

If it be here enquired, what those hainous Crimes were, which *Cain*, and *Lamech*, and their Children were particularly guilty of; and which provoked God to inflict such great and lasting Punishments upon them? I answer, they were chiefly of these three Sorts; as we learn from their original Histories in *Moses* and *Sanchoiatho*; and from all the Knowledge we have since obtained concerning their later Posterity.

Gen. iv. 8.
v. 23.

v. 22.

vi. 4.

(1.) Barbarous Murder, and Parricide in *Cain* himself: which was afterward imitated and doubled by his Descendant *Lamech*. It seems also, by the Circumstances of both the Histories of *Moses* and *Sanchoiatho*, that upon *Tubal-Cain's* Invention of Brass and Iron Instruments of War, these bloody Crimes of Parricide, Murder and Slaughter spread over no small Part of *Cain's* and *Lamech's* Posterity; and afforded Weapons of Destruction for the old Giants those mighty Men of Renown, who filled the Earth with Violence. Which Wars, Parricides, Slaughters and Murders, *Sanchoiatho* describes at large. That he informs us, that *Hypsuranius* fell into Enmity with his Brother *Ufous*, in the fifth Generation. That about the eleventh Generation *Ouranus* attempted to kill the Children he had by his Wife *Ge*: that his Son *Cronus* warred against his Father, and drove him out of his Kingdom; that *Cronus* afterwards, suspecting his own Brother *Atlas*, with the Advice of *Hermes*, threw him into a deep Hole of the Earth and there buried him. - - - That *Cronus* having a Son called *Sadid*, dispatched him with his own Sword, having a Suspicion of him; and depriv'd his own Son of Life with his own Hand. That he also cut off the Head of his own Daughter. - - - That in process of Time *Ouranus* sent three of his Daughters to cut off *Cronus* by Deceit: - - - and two others to War against him. - - - That *Ouranus* made War against *Pontus*. - - - That *Demaroon* invaded *Pontus*. - - - That in the 32d Year of his Power and Reign, *Ilas*, who is *Cronus*, having laid an Ambuscade for his Father *Ouranus* - - - cut off his Privities. - - - That there *Ouranus's* Spirit or Breath was separated: - - - And that when there was a Plague of Mort

Mortality. *Cronus* made his only Son a whole Burnt-offering to his Father *Ouranus*.

(2.) Polytheism and Idolatry, with the first Introduction of the *Phœnician* and *American* Idol, *The Sun*; and afterwards of other fictitious Deities, and of *Dæmons*, or the Souls of their wicked Heroes deceased: An account of which Crimes take also in the Words of *Sanctoniatho*.

"These first Men," says he, consecrated the Plants, shooting out of the Earth, and judged them Gods, and worshipped them. --- To these they made their Meat and Drink-offerings: --- Those who were begotten by *Protagorus* and *Aeon* were called *Gemus* and *Genea*, and dwelt in *Phœnicia*; and when great Droughts came, they stretched out their Hands up to Heaven, towards the *Sun*: for him they thought the only Lord of Heaven: calling him *Beelsamin*, which in *Phœnician* is Lord of Heaven.

[While no such Idolatry is here ascrib'd to *Protagorus* and *Aeon*.] --- In the fourth Generation arose Sons of vast Bulk and Height: [the Giants.] In the fifth arose *Ufus*, who consecrated two Pillars to Fire and Wind; and he bowed down to them, and poured out to them the Blood of such wild Beasts as had been caught in hunting. But when these were dead, those that remained consecrated to them Stumps of Wood and Pillars, worshipping them; and kept anniversary Feasts unto them. In the eighth Generation arose *Chryser* or *Vulcan*, one of the two Brothers that were the Inventors of Iron, and of the forging thereof. --- He was worshipped after his Death for a God. --- In the tenth Generation arose *Agrus*, and *Agrouerus* or *Agroteis*, who had a much worshipped Statue, and a Temple *ἑστῆς*, carried about by one or more Yoke of Oxen or Kine in *Phœnicia*. [See 1 Sam. vii.] And at *Byblus* he was eminently called, *The greatest of the Gods*.

(3.) Polygamy, Incest, Adultery, and all Unchastities. Of this Polygamy we have the first Example in *Lamech*: which, with other Vices of this nature, seems also intimated by *Moses*, when he says, *the Sons of Gad saw the Daughters of Men, that they were fair; and took them Wives of all which they chose, or took them many Wives a-piece, as* Gen. vi. 2.

their vagrant Inclinations led them. But these sort of Crimes are not only intimated, but directly asserted by *Sanhoniatho*; who Observes, that "in the 5th Generation, the Women of those Times without shame, lay with any Man they could light upon." He also assures us, that *Ouranus* some Generations afterwards, "married his own Sister *Ge*; and had much Issue by other Wives" and by a Concubine also, during her Lifetime" which Polygamy, Incest and Concubinage introduced most dismal Wars, and Instances of Parricide, and the utmost Barbarities; as the same Author sadly and largely describes them. These were the grand original Crimes of the elder Posterity of *Cain* and *Lamech*, which justly brought down the forementioned Judgments upon them. And how grossly and certainly their later Posterity have been all along, and are to this Day, polluted with these very Crimes may, and have often been the sad Occasion that the Posterity of *Seth* and of *Noah*, have been but too generally polluted with the same; all our ancient Records, with the modern Travels and Voyages abundantly testify. Nor does it seem to me other than probable, what Bishop *Cumberland* suggests, that *Namab*, the Daughter of *Lamech*, was a Wife of *Ham* before the Deluge, and that from her was derived no small Part of that Postdiluvian Cruelty, Idolatry, and Impurity which we find in that Family after the Deluge; and from which Family those Crimes seem chiefly to have been propagated to the other and better Families of *Shem* and *Japhet*: as our oldest Accounts inform us.

Sanhoniatho,
p. 107, 108.

N B. Upon Occasion of these Citations out of *Sanhoniatho*, it will be proper here to correct the great Mistake of Bishop *Cumberland*; which was corrected in my Chronological Table; about the *Phœnician* Records from the Creation; as if they reach'd beyond the Deluge; and that without the least mention of the Deluge it self; and as if *Ouranus* were no other than *Noah*; and *Cronus* no other than *Ham*, who both long surviv'd the Deluge. Whereas *Ouranus* and *Cronus* do no way agree, to their Characters, with *Noah* and *Ham*: no more than they do as to the Particulars of their History or as to their Posterity. 'Tis much more natural

agreeable both to *Moses* and *Sanchoniatho* to suppose, that this whole History of *Elioun*, or *Hyphistus*, and of his Son *Epigeus* or *Autochthon*, called afterwards *Ouranus*, with all his Posterity, particularly *Cronus*, belongs to the Antediluvian *Cainites*; and that these Men themselves were such as obtained Tyrannical Dominion over their Brethren, and encouraged and supported those Wars, Murders, Incests, and Idolatry, with such other notorious Vices, for which *Cain's* Posterity was so very infamous; and which Vices, upon their Intermarriages with the Posterity of *Seth*, they at last introduced among them also, to their utter Destruction. Nor is it at all strange that the Antediluvian Memoirs should not mention the Deluge, which had not then happened. While yet 'tis plain, that the Postdiluvian Compiler of the present History, directly supposes such a Deluge to have happen'd, and that between the time of the Original Memoirs themselves, and his compiling that whole History afterward. Why else does *Sanchoniatho* call *Isiris's* Brother *Cna*, [*Mitzraim's* Brother *Canaan*,] *The first Phœnician*: while the foregoing Memoirs had so often inform'd us, that the original People, of which they treated, lived chiefly in *Phœnicia* before? This I take to be a direct Confession that such a Flood had interven'd; and that after 14 Generations from the Creation, as drowned not only the Inhabitants of other Regions, but in particular the *Cainites* or old *Phœnicians* also; and made room for those *Canaanites*, or new *Phœnicians*, which were deriv'd from *Ham* and *Canaan* after the same Deluge: And sufficiently strange it is that this very learned Bishop should overlook so obvious and remarkable an Observation as this is.

It will now be proper to Confirm the foregoing Interpretation of these Judgments, denounced and inflicted on the Posterity of *Lamech*, as applied to the *African* Blacks and the Olive or Copper-coloured *Indians*, since the Deluge; and to Observe how agreeable this Interpretation is to Scripture, and to Nature; which shall be done under the Observations following:

(1.) This Interpretation gives an Account of the different Colours of Mankind; and this without supposing any of them to have been of a different Stock from

from *Adam*; which Circumstances could not be explained hitherto. That the Whites, the Blacks, the Olive-colour'd, and Copper-colour'd, are all of one Stock or Species, appears by their equal Propagation of that Species when intermixed, as when separated; and this not only for one Turn or one Generation but for ever: which is the known *apertion* of the same Species in all other Animals whatsoever. And 'tis not only *Moses*, the Historian of the Worshippers of the true God; but *Sanchoniatho*, the Historian of the Idolaters, that assures us that *Genos* or *Cain*, as well as *Seth*, were deriv'd from the same first Progenitors of Mankind. Now it is evident, that this mighty Distinction between Animals of the same Species, and deriv'd from the same common Parents; cannot be owing to any other Cause than to him who made them. 'Tis now well known, that neither the different Heat of the Sun, nor Change of Climate, nor indeed any other like physical Cause does afford an adequate Solution of this Problem. All such Causes have been fully considered by the Learned; and are by them given up as notoriously insufficient, and unsatisfactory. And since Anatomists find, that the Blacks have a Net-work Tunicle between the *Cuticula* and *Orbis*, with small Cavities full of a black Juice, more than the Whites; it seems evident, to a Demonstration, that nothing else but the Author of our Being could produce such an additional Tunicle and Juice as the Blacks have. Which Skin and Juice, by the way, seem to have been most wisely produc'd in such Families, as, by the Decree of Providence, were to be banished into the hottest Climates, and the Torrid Zone: which otherwise would have quite scorched or burnt them; as those Climates and that Zone usually do the Whites, whenever they venture to pass through or settle in them. Yet are not the brutish Animals that live in the same Countries with the Blacks, as Sir *Thomas Brown* very well observes, different in Colour from Animals of the same Species among the Whites: which still more strongly implies a particular Interposition of the Author of Nature in this grand Distinction among Mankind, and that it is the *Finger of God* himself; putting a Difference between the Children of *Cain* and *Lamech*, and the Children of *Seth*; between the Seed of the old

See *Brown's*
Vulg. Errors,
VI. 10, 11.
and *Pechlin de*
Æthiop. c. 9
—12.
See *Pechlin*,
c. 7.

Ubi prius.

dolaters, and that of the old Worshippers of the true God, from before the Flood it self, to this very Day.

And what deserves to be here particularly considered is this: That tho' the Whites are all of one sort, with one Kind of Hair, and all their Males have Beards; through the several large Regions where the Children of *Noah* are settled from *Japan* to *Gibraltar*: yet is the Case otherwise with the rest of the inhabitants of this Globe. They indeed have all a Colour very different from White; and their Males have none of them Beards: But then, with that general Agreement, they have also four grand Distinctions both in Body and in Place: The *Africans* are Blacks, or Negroes: The *Americans* are of a light Copper-colour; which I call Olive: The *East Indians* are darker, which I call the Copper Colour:

and the *Hottentots*, at the *Cape of Good Hope*, with their Brethren, as I may justly call them, of *New Holland*, tho' nearly as Black as the Negroes of *Africa*; are yet very different from them in other respects, and indeed are the lowest Degree of human nature. Nor are there wanting particular Distinctions in Hair, the Shape of the Face and Nose, in the make of the Limbs, &c. whereby these four several Species of Men may, in general, be distinguished; tho' by Intermarriages one with another, and the difference of Climate &c. Several Mixtures of these distinct Characters must of necessity have not seldom arisen among them. Now those agreeing Characters seem to me to imply, that all these Four Sorts of Men had some Common Parent, which I take to be *Lamech*; and the four disagreeing Characters, seem equally to imply that they were deriv'd from that common Parent, by four different Children: which I take to be *Jabal*, *Jubal*, *Tubal-Cain* and *Naamah*, has been intimated already.

(2.) This Interpretation gives us a most natural account of the just Limits of the White, and Black, and Copper-colour'd and Olive-colour'd People of the World: which I take to be exactly according to the present Interpretation. The Whites inhabit *China*; which I have elsewhere shew'd to have been probably peopled by the Children of *Noah* himself that were born after the Flood: they also inhabit the Northern parts of *Asia*, and All *Europe*, with the Northern part of *Africa*, as far as *Egypt*, the Limits of the Children

See *Dampier*,
p. 463, &c.
536, &c.

N. Theory,
p. 138.

Cant. i. 6.

Bochart. Phaleg. IV. 2.
Brown's Vulg. Er. VI. 11.
Sir W. Rawley's Hist.
Matt. xii. 42.
Luc. xi. 31.

Children of the three Sons of Noah; but no farther. They inhabit exactly those parts which were peopled by the Posterity of Noah, and no other: say no other: for tho' in *Arabia*, *Egypt*, and the North of *Africa* the Inhabitants are not proper Whites; yet are they by no means Blacks, Olive or Copper-colour'd, but rather such a Tawny Colour as arises either by the Marriages of Whites with Blacks, or as the great Heat of the Sun occasions in the Bodies of Whites themselves: which last Clause is assigned in the *Canticles* by one of Solomon's South-Mistresses, as that which her deep Tawny was derived from: *Look not upon me, says she, because I am Black, because the Sun hath looked upon me.* Nor is there, that I know of, any of the Proper *African* Blacks, or Olive or Copper-colour'd *Indians* that inhabit any one Country, that appears to have been peopled by the Posterity of *Seth* and *Noah*. This Accuracy of Distinction is exceeding remarkable and gives the strongest Attestation to our present Interpretation. 'Tis true, It has been anciently thought that the Black *Ethiopians* were the Posterity of the Son of *Ham*, one of the Whites; and it is usual thought at this day that the same Black *Ethiopians* are the Posterity of the *Ludim*, some of the Grandchildren of the same *Ham*. But then as the Assent of these Hypotheses give us no account how White Parents could beget Black Children; much less how White Parents should beget some Children White and others Black; besides those terrible difficulties, I say, which lie in that way, from the Fists of Nature; I venture to affirm, that they are entirely unsupported by the Sacred History also. As to the *Cushites*, the Grandchildren of *Ham*, who were of Old generally supposed to be the *Ethiopians*, they are now well known to be the *Arabians*; as *Onkelos* the *Chaldee* Paraphrast discover'd the same the second Century. And as to Bochart's Notice which is of late gone into by others also, that the *Ludim*, which were the Grandchildren of *Ham*, were the *Ethiopians*, it is not supported by any good Evidence in the World. When our Saviour describes the Country whence the Queen of *Sheba* came, to be the *Wisdom* of *Solomon*; which is well known to be from *Sabaa*, on the South-west Coast of *Arabia*, and to those in *Judea*, a great way from this

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Ethiopia; He says, *She came from the utmost parts of the Earth*. *Josephus* also, for *Ludim* reads *Lubim*, or *Lybians*: and the very Learned *Bochart* and *Bishop Cumberland*, with great probability, take all these plurals *Ludim*, *Ananim*, *Lebabin*, *Naphtulin*, *Phibrusim*, *Casubim*, and *Caphiorim*, to be not only the Sons, but the Colonies of *Mizaraim*, as that word signifies the *Egyptians*: which agrees well with their situation in *Josephus*: and these were either Whites or Tawneys, but neither Blacks, nor Olive nor Copper-colour'd; and perhaps were gradually placed all along the North Coasts of *Africa*, from *Egypt* to the *Streights Mouth*. Nay, the *Nubian Blacks*, that lye between *Egypt* and *Ethiopia*, are not pretended to be proved to be the Children of *Ham* at all. *Ludolfus* also, who is very desirous to derive the Black *Ethiopians* from the Tawney *Arabians*; yet confesses there are no Records ancient enough to mention their Transmigration. And *Diodorus Siculus* shows at large, what well grounded Assurance the *Ethiopians* then had of their very great Antiquity; and that they were not derived from any other Nation. Nor does that Character of *drawing the Bow*, or being famous Archers, which is *Bochart's* main Argument for the *Ludim* being *Ethiopians*, who were certainly famous for Archery, determine for his Interpretation: since the tawney *Moors*, at the North-West of *Africa*, who were confessedly the Posterity of *Ham*, have been of old, as himself confesses, sufficiently eminent for *drawing the Bow*, as well as the *Ethiopians*. Nor does it appear that any of the Children of *Mizaraim* went so far inward into *Africa* as *Nubia* and *Ethiopia*. Besides, the *Jews* disown any ancient Name in the Old Testament for *Ethiopia*, if *Cush* do not denote it; as *Bochart* observes. *Axuma* also, the Capital of *Ethiopia*, is about 1000 Miles from *Mombas*, the Capital of *Egypt*: Which yet is the most Southern Part of *Africa* that is agreed to belong to the Posterity of *Ham*. That Proverb also in *Jeremiah*, *Can the Cushite, or Arabian, change his Skin?* which was no more than a deep Tawney, implies, that the *Jews* had no Knowledge then of any proper Blacks, any *Nubian* or *Ethiopian* Negroes: whence otherwise such a Proverb must naturally have been taken. The Origin also of the River *Nile* was a great Secret in all Antiquity: which had they then

Phaleg. vii. 6.
Sanchroniathe,
p. 98.

Comment.
p. 60. &c.

III. 2.

XIII. 23.

known *Ethiopia*, in which it rises, could not have been so. Nor indeed does it appear, as has been already noted, how the White Children of *Ham* should ever beget the Blacks of *Nubia* or *Ethiopia*: Nothing but a miraculous Power appearing sufficient for such a Production. To say nothing here of the constant Opinion of the Ancients, that the Torrid Zone was uninhabitable; which could hardly have so thoroughly prevailed, had they been acquainted either with the *Nubians* or the *Ethiopians*: both which People have inhabited that Torrid Zone from the utmost Antiquity.

Orig. Sacr. III.
4 in calce.

(3.) This Account wholly prevents the great Difficulty, concerning the peopling of *America*, and of the Southern Parts of *Asia*, with Olive and Copper-colour'd *Indians*, after the Flood: which has been too hard for the most Learned Vindicators of the Bible hitherto: and is accordingly, in a manner, given up by Bishop *Stillingsfleet* himself, as at present insoluble. Which while it continues to be so, must needs be a mighty Objection against the Truth of the Old Testament: which certainly derives all Men from *Adam* and *Eve*; and yet, if compared with Nature, certainly supposes an universal Deluge; and directly mentions the re-peopling of no other Parts but those of *Europe*, the Northern and Western Parts of *Asia*, and the North Coast of *Africa*, after the Deluge; as we have above seen. 'Tis true, that either by accidental Ships driven to *America*, or other remote Parts in old Time; or by Colonies travelling from East *Tartary* by Land; if that Land be continued and join to *America*, as 'tis possible to suppose; that Continent may possibly have been thence re-peopled after the Flood: and the like possible Suppositions may be made, as to the re-peopling of other remote Regions also. But then, how *European* or *Asiatick* Whites should, without a Miracle, re-people them with Colonies of *African* Blacks, or Copper-colour'd *Indians*, does not appear possible. And for the re-peopling those Countries themselves, in the Circumstances we certainly find them peopled at this Day, we seem to have but a bare Possibility, without the least Evidence or Probability in the World. If Ships went by Sea to such remote Countries, they must have been guided by White Mariners: for the ancient

ancient Blacks of *Africa*, since the Deluge, have had no Skill in Navigation; whence the Inhabitants, at least in great part, must have been Whites, whereas they are Olive-colour'd. If they went hence either by Ships or by Land, who would carry Lyons, Bears, Tygers, Rattle-snakes, &c. such a long Journey; to their own Misery and Destruction? How could they carry Creatures from *Europe* or *Asia*, which were never seen either in *Europe* or *Asia*? but are peculiar to the East or West *Indies*, or other remote Regions: of which yet there are not a few mentioned by the Curious, that have been in those Countries. Who would go 3000 or 4000 Miles from *Tartary* to *America*, through the cold Regions of the *North*? When neither any over-numerous Stock at home requir'd, nor any tempting Country in *North America* invited them to such a tedious and unprofitable Journey? What Reason is there to think, that Inhabitants of the vast hot Countries of *South America*, should all come along such a cold *Northern Neck* of Land, as we must here suppose to join the two Continents? Must suppose only, I say, and that without the least *Evidence* or *Probability* in the World: the Situation of the other Parts seeming rather to persuade us that those Continents are there, as well as we know they are every where else, divided from ours, since the Deluge, by a Part of the main Ocean. Neither is there such an Agreement either in the Languages or Customs of the several People of *America*, as should induce us to believe that they sprang either from the *Tartars*, or from any other particular Nation, either of *Europe* or *Asia*, since the Deluge. Such Considerations as these do utterly forbid us to depend on this Hypothesis, That *America*, and such other remote Countries, were entirely repeopled from this Continent, after the Flood, as has been hitherto suppos'd. While the Solution here given is so easy, viz. that they are the Remains of the Posterity of *Lamech*, the *Cainite*, whose Offspring was preserved through the Flood, and had been doomed by God himself to continue Monuments of his Judgments on wilful Sinners, and of the Truth of his Threatenings denounced before the Flood, and that to no fewer than 77 Generations; or till the Birth of our Saviour Christ, for their Deliverance therefrom. I have elsewhere shewed, that be-

New Theory,
4th Edit.
p. 409.

New Theory,
p. 261, 262,
and 374, 375,
376.

See Wolaft-
on Religion of
Nature,
p. 159.
Grot. in Gen.
iii. 16.

fore the Flood there was not any great Ocean; so that all Navigation was then performed upon small Seas, from one Country and one Island to another: Which might easily be done without the Knowledge of the Mariner's Compass: when upon the Arrival of any new Inhabitants in the remote Parts of the World, they would find the very same Vegetables and brute Animals, which the great Creator had originally furnished those Countries withal at the Creation. Of which Matter Bishop *Stillingsfleet* has very judiciously discours'd in his *Origines Sacrae*. L. III. c. 4. §. 4. to which I refer the Reader. In short, the *Africans*, as well as all the *Asiaticks*, and the *Americans*, evidently appear to be, as the Scripture and *Sanchoiastho* assert, all of them the Posterity of our common Parents *Adam* and *Eve*, or *Protogonus* and *Aion*, by four certain Characters: The Propagation of their Species upon Intermarriages to all Generations: The Pudor circa res venereas: The greater Subjection of Wives to their Husbands, than the bare Law of Nature requires; and greater Sorrow of Mothers in Child-bearing than any other Female of the whole Creation is subject to. Which Characters belong to none but to one and the same Species, or to the Posterity of the same common Parents. The *Northern* and *Western Asiaticks*, and the *Europeans* evidently appear to be the Offspring of *Noah*, by their *Whiteness*: which seems to be the peculiar Character of all *Noah's* Posterity. As do the *Black Africans*, with the *Olive* and *Copper-colour'd Indians*, appear to be the Offspring of *Cain* by some of the four Children of *Lamech*, which Colours I take to be the peculiar Characters of that Posterity. To say nothing here of the *Tawneys* or *Mulatatoes*, which are known to be produced between Blacks and Whites, nor of any such Kind of *Olive Colour*, which is either the Soil, or Climate, or Anointing their naked Bodies, have been the Occasion of: Which accidental Matters do not at all belong to our present Consideration. I earnestly desire that the Curious will well weigh the Evidence for this Hypothesis, concerning the Colour and the Circumstances of these five Species of Mankind; and see whether they can discover any other Account that shall be equally agreeable to all our ancient Sacred and Prophane Records, and to the present State and History of Nature.

Nature, in all Parts of the World, as this; which I now first take leave to propose to the Consideration of the Inquisitive.

N. B. That horrible Corruption of Manners which *Gen. vi. 1-6.* arose and became universal upon the Intermarriages of the Sons of God, or the Children of *Seth*, with the Daughters of Men, or the *Cainite* Women; that brought on the Flood, shews us not only the *Wisdom* but the *Necessity* of God's severe Prohibition of the like Intermarriages of the *Israelites* with the *Canaanites*; nay, of his otherwise unaccountably severe Decrees for the Excision of those *Canaanites*, of the *Amalekites*, &c. Men, Women, and Children; because it had certainly appear'd upon trial before the Flood, that had those Intermarriages been permitted, such horrible Corruption would again certainly follow; which is the very Reason God himself gives for such his Decrees in several Places; and which had Consequence actually followed upon the *Jews* Non-observance of those Decrees. See *Exod. xxxiv. 11, 16. Num. xxv. xxxi. 15-18. Deut. vii. 1-4. xx. 16, 17, 18. 1 King. xi. 1-8. xvi. 30-33.* And though we may now wonder at some like Instances of very severe Providences to the *Jews* themselves, in the History of the Old Testament, yet does it evidently appear, that such Severity was not at all more than was necessary for the Restraint and good Government of that *Jewish* Nation, in those ancient Ages of the World.

N. B. Here we may Observe, by way of Conclusion, on how very little real or original Evidence the modern Opinion of double or allegorical Senses of Scripture Prophecies is built: especially that wild Assertion of the Author of *Grounds and Reasons*, that the Prophecy of *Isaiab.* concerning a Child to be born of a Virgin, like all other Prophecies cited *P. 44.* by the Apostles, have such a double or allegorical sense; and which he asserts, as having himself particularly considered all those Prophecies: Since the Fact is so entirely false, that neither He, nor any one else, has been able, that I know of, to produce any one Prophecy, that either our Saviour himself, or any one of his Apostles, or any one of their Companions, or any one *Jew*, or any one Christian, quoted or

or interpreted in such an allegorical or double Sense, till the Fourth Century: when the bitter Prejudices of the *Jews* against the Christians, with the Introduction of their corrupted Copies into the Church: and with the gross Ignorance of the Christians in the *beginning of Antichristianism* brought it in. And I dare venture to foretel, that when that ignorant Antichristian State is over, this Mark of it will be over at the same time: and that the *Word of Prophecy* will then in earnest appear to be literally a *most sure Word of Prophecy*, and no way inferior to the Evidence of Wonders and Miracles themselves, for the Support of the Scriptures, and of Christianity.

WILL. WHISTON.



P O S T S C R I P T.

THE Reverend Mr. Sykes has just now published his *Essay upon the Truth of the Christian Religion*: and in particular has largely treated of the Subject of this Paper, *the Prophecies of the Old Testament*: wherein, besides some good Expositions of three or four of the Principal of those Prophecies; he at once gives up the main Body of the rest, even such as are cited by the Apostles, and by our blessed Saviour in the most direct Manner, and in the strongest Terms, as belonging to the Days of the Messiah. He gives them up, I say, as no way directly belonging to them: And this he calls the Way of *Accommodation*. And a strange Way of *Accommodation* indeed it is: such as I verily believe neither any *Jew* before Christ, nor Christ himself, nor any one of his Apostles, nor any one of the Companions of those Apostles, nor any one *Jew*, nor any one Christian, till the Fourth [or perhaps the Fourteenth] Century ever yet supposed: I mean as to the greatest Number, and most important of those Prophecies. So that every Reader who has perused my foregoing Papers, will not be at a Loss for my Opinion about this and all the like Hypotheses; which are built

built upon no Evidence, but the Imagination and
 Inclination of their Authors. But what is the most
 surprizing to me in Mr. Sykes's Paper is, that he
 should affirm, that the Apostles in this their sup-
 posed Method of Accommodation of such Prophe-
 cies, "used a Stile and Phraseology, which was then
 common among the *Jews*; and which was un-
 derstood by them as easily as our *European* Phrase-
 ology is understood by us". Thus, for Example,
 Mr. Sykes allows to the Author of *Grounds and*
Reasons, that *Isaiah's* Prophecy vii. 14. does only
 relate to a young Woman's being with Child, in the
 Days of *Ahaz*; without the least view farther: and
 that St. *Matthew* knew it reached no farther. Yet
 did the same Evangelist assure us, that *All* that had
 happened concerning the Birth of Jesus of the Vir-
 gin *Mary*, was done, that it might be fulfilled
 which was spoken of the Lord by the Prophet; say-
 ing, Behold, a Virgin shall be with child, and shall
 bring forth a Son, and they shall call his Name
Emmanuel, which, being interpreted, is God with
 us. And the Case is much the same with Mr.
 Sykes in a vast Number of other Citations of Pro-
 phecies in the New Testament: and this so clear-
 ly, that he affirms our Notion of this Citation, as of
 a real Prophecy directly apply'd to the true Event
 whereto it belong'd, at least in the Opinion of St.
Matthew, 'arises wholly from our Unacquaintedness
 with the *Jewish* Phraseology'. If Mr. Sykes can
 make this out, - - - *Erit mihi magnus Apollo*. I am
 very willing to grant, that the Phraseology of ancient
 Writers may easily be mistaken by People at the Dis-
 tance of 1600 or 1700 Years; and much more ea-
 sily at the Distance of 2000, 3000, or 4000 Years,
 to which Distance backwards very nearly we have
 ancient Books still extant: I mean this by those who
 are unacquainted with the State, the Customs, the
 History, and the Notions of such ancient Ages; or
 who accommodate original Texts and Testimonies to
 the Opinions, or Inclinations, or Hypotheses of mo-
 dern Ages. But that this grand Secret of *Accommo-*
modation of Prophecies, without any direct Meaning at
 all, should be nothing but the ancient *Jewish* Stile
 and Phraseology; and in the Days of the New Testa-
 ment Writers understood by them as easily as our
 European Phraseology is understood by us, is too much
 to be taken for granted upon Mr. Sykes's Authority,

P. 295.

P. 210—213.

Matt. i. 22.

23.

P. 213.

OF

For the Authority of an hundred other Writers of these later Ages. I have been my self very curious to peruse, and consider all the genuine original Remains, Jewish, Heathen, and Christian, from the earliest Ages, as far as the Fourth Century: Yet do not remember to have properly met with one Instance of this Jewish Phraseology in the Application of Prophecies, as it is here made use of, in any such ancient Author whomsoever. At least Mr. Sykes is greatly to blame, if knowing this to be evidently the old Jewish Phraseology, and the truly ancient way of Accommodation of Prophecies, that way indeed upon which so great a Part of his Book entirely depends, he did not yet favour us with one single Example thereof, either in the later Books of the Old Testament with relation to the former; or in the Apocryphal Books, or in *Eleazar's* Discourse set down by *Aristeas*, or in *Philo*, or in *Josephus*, or in *Barnabas*, or in the *Targums*, or in *Typpo*, or indeed in any other very old Jewish Remains, but such as he dreams of in the known Books of the New Testament. And indeed I cannot but wonder, that one who seems so really to believe the Christian Religion; and so well vindicates the Miracles, and three or four of the principal Prophecies of the Old Testament from the Exceptions of the Author of *Grounds and Reasons*; and justly insists on the literal Completion of several in the New; and who has had Sagacity enough to discard the allegorical or double Sense of Prophecies, should after all go into a no less incredible, a no less unsupported, nay, a more false and pernicious Hypothesis than the former, I mean this Hypothesis of Accommodation. My Advice would have been that of *Horace*, *Qua tu desperas vitoscere posse, relinquis*.

See p. 12. 13. prius.

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May 24 1725.

W. W.

E R R A T A

PAGE 6. Line 8. read *Wollaston*. p. 10. l. 39. dele *a*. p. 11. l. 36. add: *And since the Return of those Children that they were not mentioned in the next Verses, may as well be that of the first Resurrection, as that under Cyrus; nay, as here joined to Rachell's own Return in her end, at the same time, can only be apply'd to that first Resurrection: And since*. P. 46. l. 42. r. *pariens*. P. 52. l. 16, 17. r. *to be born*. P. 61. l. 9. dele *&c.* P. 64. l. 11. dele *take*. P. 75. l. 27. r. *their*. l. 42. r. *another Example*. P. 77. l. 29, 30. marg. add. *Levit. xiv. 8. xxi. 5. Deut. xiv. 1. xxxii. 25.* P. 85. l. 28. dele *join'd to the 7 Weeks*. P. 128. l. ult. r. *on*.

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